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OF THE

GOVERNMENT OF BENGAL.

N° XXXVIII.

109965

PAPERS

RELATING TO

A SANATARIUM UPON MOUNT PARISNATH.

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ACCOUNT

OF

A VISIT TO MOUNT PARUSNATH

AND

THE JAIN TEMPLES THEREON.

MOUNT *Párswanath*,* (vulgo *Párusnath*) the most remarkable place of *Janai* worship in *India*, forms the point of boundary between the provinces of *Kurreekdeea* to the North, and of *Ramghur* and *Pachete* to the South-west and South-east. From its summit, which I believe is the highest peak of land in the Eastern portion of our territories, the eye may range over a magnificent map of *Bengal* on the one hand, and of *Behar* on the other. Official duties having carried me round the province of *Kurreekdeea*, during the month of November 1827, I ended my tour of that division at this remote and interesting mountain; and, as I was told by the natives that no European before myself had undertaken the ascent, perhaps I may be able to add some information to such as look with interest upon the ancient sect whose Mount *Sinai* it seems to have been. I must confess, however, that the attraction of the very imposing scenery throughout this corner of *Behar*, was quite as powerful a motive as curiosity, in leading me to the top of this princely mountain; and if my account contains as much of the picturesque as research or speculation concerning antiquity, it will only be a more faithful portrait of my tastes.

All Dâk Travellers who have journeyed along the new Military road to *Benares*, must be familiar with the name of this mountain; for

* The ordinary name of this Mountain is *Sanct Sikhar*, as noticed in other parts of this article.

they can scarcely have neglected to enquire the title of that remarkable line of hill which haunts them like a shadow from *Bancora* to *Kutcumsandy*.* Coming into view at the former place, it grows in height and breadth until it appears frowning in front of the bungalow at *Chass*, at a distance of —— koss. From this place, travelling westward, its numerous and craggy points slowly recede from view, until from the high ground at *Huzaribaug*, it becomes a faint but picturesque outline, catching tints from the sky in front of the setting sun. From the Telegraph on the top of *Tutgi* Ghaut the mountain is seen in the most favorable manner; its broad base rises abruptly from the distant plain, and slopes gradually at the extreme sides; until the outline breaks into numerous peaks, that from the corner of the hill seem shooting their arrowy points at the heavens. From the plain to within a few yards of each pinnacle, and even in some of the pinnacles themselves, the mountain is thickly covered with magnificent trees, whose round heads take various tints from the changing seasons of the year, and even from the hourly variations of light between dawn and darkness. Seen from the above point of view, we can scarcely help respecting the eye and taste that first selected this noble pile as the imaginary residence of a Deity.

I approached *Parusnath* from the North, and its towering heads, like the eye of a watchful monarch, overlooked my winding route from the time I entered the province of *Kurreekdeea*, from the little pergunnah of *Kodurma*, or as it is called by Rennel, *Korumma*, which joins its North-western corner. The road from the village of *Kurreekdeea* to *Pulgunjo*, where the holy land commences, affords a constant variety of ascent and descent, passing through as wild a country, perhaps, as the Continent of *India* contains. The scanty villages have, with difficulty, been eked out of the thick jungles, where what open grounds there are, present a hard rocky soil, which is the most stubborn enemy to the plough. Art and labor can only secure a partial irrigation, for the whole Province contains no more than one considerable torrent stream, which is generally dry in the month of April; and so uncertain are all supplies from such resources, that it requires greater labor to bring

* It is only so far visible in clear weather.

water from the narrow channel of these streams through the immense bed of sand on either side, than to dig reservoirs for collecting the showers of the clouds. Few kinds of wild animals, besides the lion, are wanting in the prodigious wastes that extend in every direction; even wild elephants frequently come down from the neighbouring forests of *Kurrukpoor*, and destroy the huts in small villages for the sake of the grain that has been so carefully stored within. The supply of the miserable ryot which he has laid by for the year, becomes the single meal of four or five of these resistless monsters, who demolishing every blade of crop that is standing in the fields, and devouring the contents of every granary, completely expel the inhabitants from homes and lands which it has cost them so much toil to prepare.*

The destruction of human life by tigers along the banks of the *Burrakur Nuddy*, is enormous; an hundred lives during the year were reported to me as a fair average; and if one-third of this number perish in this horrid manner, the continuance of the natives to inhabit the neighbourhood is a strong instance of their naturally indifferent character. The crops are cut and the lands ploughed to the beat of drum; and so impervious are the jungles to all pursuit of the savage enemy, that the only mode of hunting him with success, is to attach some bait to the trunk of the tree, amongst the branches of which the patient hunter must remain concealed with his gun. There is a great scarcity of smaller game in these parts on account of the scanty cultivation and rocky soil.

The village of *Palgunjo* is beautifully situated in point of landscape, between the large woods that spread to the North and East, and the gradually rising hills to the South-west, that concentre at last in the majestic pile of *Parusnath*. From this point of view, this fine

*In one of the villages which was visited lately by twelve of these formidable invaders, the first notice of their approach was given to an old woman who was quietly grinding grain in her hut. She was suddenly surprized by a noise more startling than thunder, and by the fall of part of her mud wall upon herself; turning round she was terrified at seeing an elephant's head between the chapper and the wall, and his trunk quietly stealing the grain from the corner. The villagers succeeded in poisoning eight of these animals; the other four were too sagacious to touch the offered poison, and destroyed several persons in their attempt to give it.

mountain forms a screen along the greater part of the Southern horizon —the deep blue tinge, which it wears at sun-set and moonlight, struck me as different from any effects of light and shade which I had observed in other mountainous countries. Amongst the smaller hills and stony plains around, there are very considerable veins of iron ore;* but on the mountain itself there are no traces of metallic strata, and it is thickly covered with trees that flourish in the greatest magnificence—their beautiful foliage is the cause of the singularly blue mantle that the giant seems to assume at twilight.

At *Palgunjo* the devotional duties of the *Jaina* pilgrims who flock to this remote spot from every part of *India*, even from the furthest provinces of the *Dukhun*, commence. The Zemindar, who has dubbed

* An inconsiderable traffic in this metal is supplied from this pergunnah, and it may not be useless to notice the process of collecting and extracting the metal. The families of those who keep *Bathas* (furnaces) are sent out to collect the heavy dust and stones which are loosely scattered on the surface of the part where the stratum discovers itself, such fragments are so abundant that no recourse has been had to excavation. The furnace into which the material is thrown bears a rude and dwarfish resemblance to the smelting houses generally used in Europe. The whole apparatus looks like an earthen stone standing about 4 feet high. An incision is made from the top, descending into the fire chamber in the form of a funnel, which serves for the double purpose of admitting the stones and releasing the smoke. A small aperture in the side admits the throat of the bellows, which is worked by the hand, and through small holes in the bottom of the chamber, the metal when precipitated falls by its own weight into a cavity prepared beneath. The fuel is admitted either through the funnel above or through a door in the side, in which the aperture for the bellows is bored. The process of fusing in the pergunnahs of *Ramghur*, which supply the whole of Eastern India with iron, is frequently repeated; but in *Kurreckdeea*, the metal of which fetches a less price, the ore is seldom subjected to the fire more than twice. A *tungee*, or 6 maunds of iron from these smelting houses is sold for 7 or 8 Rupees to the *Baparies*, who, carrying it on bullocks to the markets of *Behar* and *Benares*, obtain a price of 17 or 18 Rupees for the same quantity. The iron of *Ramghur* is sold for 12 Rupees a *tungee* in the Mofussil, and 24 Rupees in the market. The natives distinguish four kinds of iron by the following names:—1. *Sarunsaee*—2. *Mahaboua*—3 *Puttul peetha*—4 *Baloua*. The two first kinds are only available in manufactures. In this pergunnah no revenue accrues either to the Zemindar or to Government from this production and traffic, and the smelters are bound to the *Mahajans* of the nearest villages, who retain them in a species of perpetual slavery by means of the debts which they never allow them to settle. European superintendence and skill would no doubt improve this staple of trade, and send it to the market for a much cheaper price.

himself with the title of Raja, is considered by that sect as the guardian of the holy lands, and has in his possession a small image of *Parswanath*, which every pilgrim pays for worshipping before he proceeds to the temples at the foot and on the summit of the mountain. The manner in which this petty landholder acquired the charge which the *Jainas* themselves acknowledge to be in his hands, was thus related to me by that person himself. Several centuries ago, an ancestor of the family, whom he called *Nawadeo Sing*, came from the western province of *Rohilkund* to perform his devotions at Benares. There, in reward for the unusual piety which he displayed, he was one night visited by a god in a dream; but the degenerate descendant has forgotten the name of this generous messenger of *Indra*. The supernatural stranger declared to the pilgrim that his devotions had been well received, and that if he would travel eastward, he would be invested with the sovereignty of mount *Sekhar*. Accordingly *Nawadeo Sing* proceeded to the country pointed out, and meeting little opposition in the jungles, made himself master of the lands lying at the foot of the mountain. After a residence of some years, *Parswanath*, the principle object of *Jaina* worship, and the habitant spirit of the mountain, appeared to him in a second dream, revealed to him his satisfaction with his conduct, named a certain pond in the bottom of which would be found an image of himself, and declared that henceforward prostration before the Raja should be a necessary prelude to a favorable reception within the sacred precincts.

The only two seeming supports to this claim to ancient and sacred authority, are the facts that *Parswanath*, the principal *Deota* of the place, was born at *Bheloopoor*, a suburb of *Benares*,* and that the name of the mountain preserved in the *Shastras* of the *Jainas* is *Samet Sekhar*,—circumstances, which the extremely ignorant character of the Raja would scarcely have discovered except from tradition. But the whole fable is upset by the fact that the Zemindar belongs to the *Bhoonya* tribe, and has no claim whatever to the *Rajpoot* titles he gives himself. The general history of the Province will afford a better clue to the mystery of his present situation as guardian to the *Jaina* sanctuaries.

* Two of the *Jaina Tirthankars* were born at *Benares, Suparswa*, the seventh, and *Parswanath*, the twenty third.

The old Raj of *Kurreekdeea*, the family of which is of high *Brahmana* caste, is the representative of the ancient and probably of the earliest local authority in the Province.* The dependent villages of the zemindary, scattered amongst immeasurable jungles, paid their scanty revenues through such persons of the *Bhoonya*† tribe as possessed the greatest influence or interest in each petty state. During the usurpation of *Khamdar Khan*, the Mahomedan Raja of *Mye*, who forcibly expelled the family of *Moor Narayun Deo* from *Kurreekdeea*, the heads of villages were held responsible for the charge of all the *Ghauts* upon the public roads, and for the safety of travellers and their property. In the course of time the increasing passage of travellers, pilgrims and *Baparies*‡ upon whom they levied a tax in return for safe conduct, improved the *Ghatwals*, and gave them power and privileges, which, when the rightful Raja was restored by the British Government in 1783, procured their independence as separate proprietors under the perpetual settlement. But at a time long antecedent to this, the *Ghatwals* of *Palgunjo* levied a rich harvest from the *Jaina* pilgrims who flocked through that country to their sacred mountain; and it is no inconsistent imagination to suppose that some more cunning Zemindar, profiting by the superstition, should conceive the project of investing himself by some fable adapted to the credulity of the pilgrims, with a sacred right to the revenues which he originally collected by force. This plan, in such conformity with the universal customs of *Hindoos*, must have been aided by the fanatic character of the *Sravaks* or *Jainas* themselves, who will comply with any imposition of penance or sacrifice, even to the mutilation of their bodies, rather than be prevented from completing the duties of pilgrimage when once undertaken.

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* As *Behar* Proper was formerly the seat of a *Jaina* dynasty, it is not impossible that this Province, previous to its conquest by the predominant sect, may have been subject to *Jaina* authority. The consecration of mount *Sekhur* renders this more probable.

† The *Bhoonyas* are a singular race of people, who seem to be the aborigines of *Kurreekdeea* and the other provinces above the *Ghauts* in *Behar*. They have nothing in common with the *Hindoos*, by whom they are despised and treated as wild inhabitants of the jungles. Their language contains many signs of a different root, and their only religion consists in a superstitious fear of wild beasts, and of the ghosts of those who have suffered violent deaths, and whom they propitiate with offerings of animal sacrifices.

‡ Travelling merchants, who convey grain and other articles from the Mofussil to the great markets in droves of bullocks.

This solution of the mystery seems confirmed by the circumstance that the receipts derived from the nuzzurs of pilgrims are divided between the *Palgunjo* Raja and three other junior branches of the family* who, in days of yore, quarrelling amongst themselves, took forcible possession of other parts of the *elaka* on the South-side of the mountain: this clearly shews that the revenue is a *Ghautwaly* tax, and not a right attached to sanctity of character. The Raja shews a small image of stone, which he affirms to be that found in the tank by the direction of *Parswanath*; its rude appearance and small size (not being above 8 inches high) clearly betray that it was made at *Palgunjo*, probably by the same person who invented the fable attached to it. In posture it is an imitation of the idols peculiar to the sect, and is not otherwise worthy of description.

There are two images of *Parswanath* in the possession of the Raja, besides this old and rude one; one inscribed with the name of *Bindrabund Sa*, of *Gwalior*, by whom it was given to the Raja, and another which has been lately sent from *Delhi* by a *Mahajun*, in whose charge the old idol was broken about three years ago, while being carried from *Palgunjo* to *Mudhun*, where the temples stand. The broken image, which is the most beautiful, represents a naked figure sitting cross legged in that attitude of abstract meditation which is peculiar to all the idols of the *Jainas*, with the exception of the gigantic figures of *Gomat Iswar* at *Belligola* and *Kurkul*. It measures one foot three inches high, and is cut out of a single piece of black marble with very fair proportions. Comparing this figure with the plates attached to Mr. Colebrooke's article on the *Jainas*, in the 9th volume of the Asiatic Researches, it appears to differ from them in the superior beauty of its form and features, the closed appearance of the eye-lids, two rows of necklaces round the neck, and the *Chuttr* rising over the head from the back of the *tiara* that encircles the brows. The *Chuttr* distinguishes the image of *Parswa* or *Parswanath* from those of the other twenty-three *Tirthankars*, which are otherwise undistinguishable by posture or appearance. It is related in the *Jaina Shastras*, that, in token of approbation for his piety, the deity sent a snake to preserve this

* *Palgunjo* receives 8 annas; *Jerrya* 8 annas and a half; *Nowaghur* 2 annas and a half; *Kutras* 2 annas.

favorite saint from the approach of all contaminating things during the period of his *Tapasya*, or abstract devotion; the obedient animal crawling up the neck of the honored devotee, arched his hooded head above his crown, and retained this attitude of protection and watchfulness until the apotheosis of his ward. This is the form represented by the marble image; though it was explained to me that the *Chuttr* is composed of 20 *fans* or hoods of that species of snake which is known to us by the name of *Cobra di Capello*.

The more ignorant pilgrims, believing that the image of *Parswanath* was found by the Raja at the bottom of a tank, in consequence of a revelation from the god himself, commence their devotions at *Palgunjo* by propitiating the guardian of their *Deota*, and procuring his permission to worship the idol and his charge. Every visitor, of whatever consequence, considers this commencement of his duties absolutely necessary. Arrived at the village, the first proceeding is to settle with the *Dewan* the day and hour at which they can be admitted to the presence of the Raja. This individual himself is one of those many examples of idiocy, to which the ministers of such persons too often intentionally reduce their masters with a view to the usurpation of all authority in their estates. The *Dewan*, at the time of my visit, was an adept in such matters, and persuading both the Raja and his heir, that prayer and ablution were the only occupations becoming a terrestrial representative of the deified saint, had appointed a *Kanojia** *Brahmin* to direct them in these difficult ceremonies. The disciples have too little sense to know one religious system or even ceremony from another, and their tutor appears to have little scruple in giving up his services to an idol, considered by his sect the emblem of disgraceful infidelity, for it is to *Parswanath* that all the adorations are offered. Under these circumstances, it will easily be believed that the preliminary fee to the *Ombah* constitutes the heaviest call upon the pilgrim's purse; tens, hundreds, and thousands of Rupees, according to the means of the individual, are in this manner exacted on pretence of propitiation.

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* The *Brahmins* bearing this name have an old reputation for intrigue. See Malcolm's Malwa, &c.

The day of ceremony being fixed, the Raja is washed (for he is almost as helpless as the stone image he protects), dressed in his smartest clothes, and his brows adorned with some of the sacred sandal wood. Thus prepared, he sits in state to receive the pilgrims in the small court-yard of his house, when the devotees spread before him their *nuzzurs* in money and offerings of fruit. The Raja, having approved the presentation, holds out his right foot to every pilgrim in turn who, having touched his hand and eyes with it, washes the great toe, and pours the abluent water over his own shoulders.* This done, the pilgrim begs the Raja's blessing upon himself and train, a boon which is granted towards every living thing in the caravan of devotees, the Raja repeating "*Soobh Sahib, Soobh Ghora*" until every goat and dog of the procession has received the blessing of fruitfulness. The pilgrims are then permitted to carry away the idol for their private adorations.

From *Palgunjo* the *Jainas* proceed three koss farther to the village of *Mudbun* at the foot of mount *Parusnath*, and as this was my own route, I will endeavour to describe the approach to that noble pile of earth.

The wild scenery which had so excited me between *Kurreekdeea* and *Palgunjo*, assumed a still grander scale after leaving the latter place. The region of plains ended as I rode up a steep path between two small hills about a mile from the last station of my tents, and from that time I did not traverse a furlong of level ground in one situation, until entering another pergunnah after a march of several days. Hills, sometimes crowned with threatening rocks, but more frequently covered to the summit with high jungle, rose on all sides, the stupendous bosom of *Parusnath* perpetually frowning above them, and throwing their heights into insignificance. The road was sufficiently good for horse or elephant even without the extensive destruction of trees on either side, to which the notice of my coming had given occasion. Some-

* A *Jaina Muhajan* at *Gayah*, with whom I conversed, strenuously denied that this humiliating ceremony took place; but a native whom I sent to take down the inscriptions on the images, saw it performed. Perhaps the Raja's people only impose it upon the most ignorant of the Devotees, no notice is taken of any such practice by the intelligent *Jain* whose journey via *Parswanath* to *Gayah*, is published in our monthly series, vol. 1, p. 769.

times it ascended a sheltered *Ghaut*; sometimes it swept along a spacious valley; and sometimes winding round the side of a higher hill, it gave me a distant view of the many little mountains, the perpetual forest and the few peeping villages that lay between me and the monarch mountain I approached. But on whichever side I looked, I could fancy the lurking place of the tiger or the hyena; and the magnificent scale of the desert scene seemed indeed a fit dominion for the most powerful of savage animals. I beat the bushes and the long grass in vain for smaller game; it was a jungle for wild beasts alone —the patches of long grass seemed the prepared bed of the tiger, and the frequent openings which widened into glades along the forests afforded fine pasture and play grounds for the *Saamar* and *Neelyay*. It was a kind of jungle through which, if alone, a man prefers to travel on an elephant to horse-back; so changing from my saddle to my howdah, and loading my gun with ball, I sought to surprize some monster in the midst of his cover; but the clearance of the road, which had been effected by large parties of woodmen, seemed to have driven all wild animals to a distance.

After about two hours leisurely marching, I ascended a small hill, from the top of which a view opened suddenly upon my sight for which I was very little prepared. A panorama, extending far to the East and West, lay before me; nothing impeded my marking the very line at which the pediment of *Parusnath* rose out of the earth; and there, about three miles before me, snugly immersed in the midst of rounded banyan and mango trees, under the very pedestal of the mountain, a collection of brilliantly white temples, with their pointed cupolas, were brightly glittering in the sun. Since I left Europe I had seen nothing so picturesque as this singular landscape. The contrast of these graceful buildings, with the deep color of the foliage, the huge shadows of the mountain, and the desert scene all round, gave a novelty to the combinations of the landscape, indescribable by any comparisons with other views that I can remember. Then indeed that noble pile of hills, revealed in all its grandeur to my sight, looked like a gigantic monarch sitting in state, and surveying the surrounding wide space of his dominions. A lower ridge of the mass, projecting so far beyond the highest pile, that its peak, rising behind, looked like a separate mountain, afforded a singular

resemblance to the sitting posture of a giant; and under this stupendous figure the white and shining temples might not unaptly be compared to minute and beautiful toys of ivory, brought as offerings by his subjects, and laid at the feet of the deity. But his mighty eye, veiled in the clouds of heaven, seemed to take little notice of such diminutive objects.

From the point of view at which these temples first appeared in sight, until I entered the village of *Mudbun*, which they nearly join, the various turnings in the road gave them in the landscape a position constantly changing and beautiful. As I approached nearer and nearer, a new building seemed to start up at every turn, either from behind a clump of trees, or from the white collection that had seemed to compose one pile; and it was not till I stood by the ditch that encircles them, that I could definitely make out the walls and enclosures dividing off each range of buildings. From this position I counted four separate temples with their handsome *Nowbut Khanas*, gateways and out-houses. The gardens and fine trees that lay between each, and the long walls that enclosed large yards around each *mutth*, gave the whole the appearance of a beautiful palace; but that the silence of the picturesque scene seemed more in character with a place of holiness. The buildings were almost tenantless, and nothing caught my ear save the melodious notes of the *koel*, and the cries of the paroquets that flew from cupola to cupola and from *dund* to *dund*.* One fine bush of jasmine (brought originally from *Hazaribaugh*) perfumed the court of the largest temple, and there was on all sides a profusion of those yellow and pink flowers which are commonly offered at every Hindoo shrine. I have stood in the principal *Shiwala* at *Benares*, and in the temple of *Vishnoo* at *Gayah*; but I have never seen, and I scarcely suppose that *India* can contain a place of consecration whose peace and beauty are so imposing as this.

The temple, the idol in which bears the oldest date of consecration, although the edifice does not exhibit the greatest signs of age, is a handsome building of brick, freshly chunamed and whitewashed every

* *Dund* is the little steeple that generally rises out of the cupola of every Hindoo temple, adorned with golden balls and sometimes bells, but always terminating in a sharp point.

year. It is ornamented with a plain cupola, (or *sikhur*,) with four *Jhimkees*, or little turrets, with roofs like bells at the corners, and a dund* or steeple, from the top of which several little brazen bells blew about and rang in the wind. The centre chamber of this temple contains two idols of *Parswanath*; one of brass, the other of white marble, both of the same form. A Sanscrit inscription at the foot of the images announces the year of their being placed in the shrine. "*Ast' hapit Shoogul Chund* and *Hosheal Chund*, Sumbut 1825" (A. D. 1768.) This is called the *Punchayty Mundir*, as it is in the charge of, and its repairs kept up by the *Mahajans* of *Moorshedabad*, heirs of the consecrators. The court-yard is surrounded with roomy galleries for the accommodation of pilgrims.

Adjoining this temple on the Southern side, and more under shelter of the mountain, stands the *Mundir*, which, from its appearance, is evidently the oldest of the set; for though the dates engraven on the pedestals of the idols are more modern, the architecture is less ornamental, and the interior of the building more dirty and decayed than any of the others. The appearance of this building may partly be occasioned by want of attention on the part of its distant guardian, but the beams and the walls bore certain marks of age as well as of ill repair. Although possessing no claims to great antiquity, it is without doubt the oldest of the *Jaina* sanctuaries at *Mudbun*. It contains two handsome images, both of *Parswanath*; one in black marble, in which is inscribed in Sanscrit letters, "*Ast' hapit Jynundhur Bhookun Tirth' ankar*, Sumbut 1871." (A. D. 1814) the other of white marble, with an inscription bearing the name of *Heera Lall*, of *Patna*, Sumbut 1881, (A. D. 1824). The *Jaina* who placed the former image in this sanctuary, and who calls himself a *Tirthankar*, lives at Gwalior, and was described to me, by some of the pilgrims of the season as the head pundit of the sect;† the temple is called his, and a *Chela*, who resides in the sanctuary on his part, was the only *Jaina* resident at *Mudbun*—he was, however, extremely ignorant, and could not even assist me in discovering the

* The common name is *Kulus*. I use that which was used to me by a *Jaina*.

† Some intelligent *Jainas* of *Benares* and *Gayah*, with whom I communicated, deny the pretensions of this person to be a *Tirthankar*, and did not make him higher than other Pundits or *Yatis*.

names of the *Tirthankars* to whom the buildings are dedicated on the peaks of the mountain. As the word *Ast' hapit* (installation) clearly relates to the placing of the idols in the several shrines, the actual dates of the buildings cannot be ascertained; but except in the case of this temple, there is no reason to believe that the consecration could have taken place long after the erections were completed.

The third temple belongs to the *Digumbara** *Jainas*; it is less high and less ornamented than the first I noticed, but it is a handsome building, with a square pediment and cupola preserved perfectly clean and white. It contains two idols, one of *Neminath*,† the 21st of the *Tirthankars*, and the other of *Pushpadunta*, the 9th of the *Tirthankars*. The Sanscrit letters on each image announce their consecrator, "*ast' hapit Roopchund Juggut Sét*, Sumbut 1873" (A. D. 1816) the repairs of the sanctuary are at the expense of *Indurchund Sét*, a *Mahajan* of *Moorshedabad*.

A fourth Mundir, commenced about three years ago, is still building under the charge of the Punchayt of *Moorshedabad* merchants, to whom the first temple belongs, and on which work the contributions of pilgrims are bestowed. This new edifice is on a larger scale, and in a more ornamental style of architecture than the rest, and already presents a very beautiful appearance. The body of the building consists of two stories, the upper of which, being smaller than that on which it stands, is surrounded by a broad gallery, with a balustrade and *Jhimkees*, or bell turrets, at the corners. On the second tier stands the pediment of the cupola, ornamented with arches on the sides, in the same fashion as the lower ranges of buildings. The *dome* is yet unfinished, and had no steeple when I saw it. The whole edifice stands in the centre of a large square court, on the Eastern side of which is a very elegant *Nowbut Khana*, with an arched gateway below

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* The *Jainas* have two controversial seats, the *Swetumbaras*, who adorn their idols and perform their ceremonies in their ordinary dress, and the *Digumbaras*, whose *Mooruts* are unclothed, and who perform their devotions in a similar state.

† This *Tirthankar* seems to be a favorite *Deota* with the *Digumbaras*—that sect have dedicated a steeple to him at *Benares*. The image of *Pushpadunta* in this temple is the largest of all the idols—it is about 5 feet high in its sitting posture.

and apartments above. The scarlet purdahs hanging before the open gallery of this building, and contrasted with the brilliant white color of its walls, afforded a most rich combination to the eye at a distance. This temple has not yet been consecrated, and although 32,000 Rs. have been spent upon it, 10,000 more are required to finish the work.

The fashion of these temples is unlike that of any *Jaina* remains in the South or West of Hindustan, of which I have either seen representations or read descriptions. They bear a composite resemblance both to Hindoo *Mutths* and Mahommedan *Mosques;* the *Nowbut Khanas*, balustrades and bell turrets are of the latter style, while the cupolas* and arches are the same as are common in Hindoo architecture. It seems as if the workmen, who in this remote place, so far distant from their employers, had been left to consult their own tastes, considered that the *Jainas*, as belonging to neither of the principal religions of India, should construct their sanctuaries after a style different from the buildings of both people; but their fancies, not being able to hit upon a new fashion, could only produce variety by combining peculiarities from each of the old tastes of architecture. What observations were excited by the want of antiquity in the temples of *Mudbun*, or of ruins in the neighbourhood, I will reserve till I have described the rest of the sacred erections on the top of the mountain.

The preparations for ascending the steep sides of *Parusnath* reminded me in some degree of similar expeditions in the land of the *Alps*. During the Fussly months of *Muugh* and *Poos*, when the pilgrims resort to this place from all parts of *India*, all the bearers of the neighbourhood flock to *Mudbun*, and charge monopoly prices for carrying the *Jaina* devotees to the summit of the mountain in small light *doolies* made for the purpose. One of these swinging seats was prepared for me, and as the distance to the top was estimated at three koss, and I had often fatally experienced the length of these measurements in *Kurreekdeea;* moreover, not entertaining too vain an idea of my own climbing powers at the beginning of the cold season, I was not sorry to engage this vehicle, however ill-adapted to European limbs.

* In the better *Brahmana* temples the cupolas are covered over with *Soorat* (or small Pilasters,) which those of the *Jainas* have not.

As soon as the day dawned, with the refreshing air of a November morning amongst the hills, I started from my tent, and in a few minutes reached the gorge of the path which begins steeply to rise at a very few yards distance from the oldest of the temples, through the court-yard of which the only road passes. At the very commencement of the ascent a foliage peculiar to the mountain enclosed the pathway; magnificent *Sukooa* trees shooting up their tall stems on either side, intertwined their thick shading branches over our heads; and at this early hour, the darkness of the forest passage and the steepness of the stony road, made it appear as if excavated beneath the surface of the hill. It continued the same as I proceeded on, except that the increasing light of day enabled my eye to pierce the surrounding forest, and to look with awe upon one of the most magnificent solitudes of *India*. Not until this moment had any of the jungles through which I had passed completely reminded me of the woods of Europe; here, however, the *Sukooa* boughs towered above me with gigantic grandeur. In the plains this tree, though it bears a handsome foliage, seldom showed itself to me of a greater height than thirty or forty feet; but those of *Parusnath* display a straight clean stem of at least 50 or 60 feet before the branches shoot out in bold arches from the trunk, and I measured several that were upwards of three yards in circumference within the reach of a man.*

But if the size and foliage of these trees reminded me of European forests, there was one characteristic in the *Indian* wilderness with which the woods of the West and North have no analogy. I allude to the innumerable varieties of creepers of the thinnest fibre, and of the

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*This wood was described to me as being the least subject to white ants of all Indian timber; if so, the value of such large trees in the timber yards of Calcutta would be very great. Were it an object, the transportation of the wood would be a matter of no great difficulty or expense. At a distance of about 5 koss from the mountain runs the *Burrakur Nuddy*, which joins the *Damooda* at *Pachete*, and thus communicates with the *Hooghly*. Both of the former rivers are torrent streams, which swelling prodigiously in the rains, would carry logs of timber, thrown into them, in less than 10 days from *Palgunjo* to *Burdwan*. Wood is transported in this manner from the jungles of *Ramghur* to *Gayah* by much smaller streams. The only difficulty in the scheme would be suggested by the *Jainas*, who, in their fanatical respect for every kind of life, regard the felling of a tree in the same light as a human murder.

most gigantic sinews, which bind the boughs and branches of every tree with a magnificent species of net. There are some fine specimens of these curious productions of a tropical soil in the Botanical Gardens on the *Hooghly*, but the largest of those are small in comparison with the creeping chains, that seem to bind down the woody mantle of *Parusnath*. The variety of their appearance is inexhaustible; sometimes they hung in beautiful festoons from branch to branch; sometimes their thick stems encircled the trunks of the trees like crushing snakes, yet darting out harmless limbs from above, that inclosed a thousand giants of the forest in one embrace; sometimes they fell from high branches to the ground, twisting into the most complicated knots by the way; and sometimes they covered the crowns of the fine trees with a hood of beautiful flowers, that made a complete arbour beneath. The confused spreading of their curious stems struck me as resembling nothing so much as the rigging of a Man of War after a wreck or a battle, when cables, stays, braces and ropes, of every size, hang about in twisted confusion from the broken masts.

I had presently an opportunity of remarking how extensively the creepers spread through the forest. The only living creature that I saw on the mountain was pointed out to me at a great height above me on the broad arm of a *Sukooa* tree; it was an animal something like a fox, but larger, of a redder color and longer hair. I knew not what it was, until my native attendants called it a Kahil,* a name from which I supposed that it belonged to the species called in England the *Sloth*. On hearing our voices he hid himself behind the leaves; but on my firing a ball at him unsuccessfully, he belied his inactive title by running with excessive speed along the thick cables of the creepers until he reached his hollow home in the trunk of a tree at a great distance.

The road by which I was ascending, in the meanwhile, was a regular pathway cut through the woods, generally very steep, except where, after surmounting the first ridge of hill, I walked over a short space of even ground until the second and principal rise. The forest continued the same, and openings were rarely afforded to show how the horizon of the plains below gradually extended, and how the

* A Persian adjective for Lazy—Slothful.

molehills, which I had thought mountains as I marched among them, mingled with the prodigious mass until they became no longer discernible from the valleys. I was surprised to find, where I had expected to discover traces of iron ore, that the earth on which I trod consisted of a rich black mould that would be invaluable to the flower beds at Garden Reach. Immediately under the craggy peaks at the top of the mountain, the same soil is spread around, and I could nowhere see those projecting and confused rocks which are signs of the volcanic motions of the earth. To this soil may be attributed the exuberance which the mountain trees attain.

In the course of the ascent, I four times crossed streams of falling water. The two first, which are the same torrent, composed of the united waters of *Seeta Nuddy* and *Gundrup Nuddy*, fell with considerable force when I passed, and the breadth of their rocky beds showed to what height they occasionally swelled. Though there is no high shoot of the streams, they are both picturesque. The strength of the torrent during the rainy season, has worn out a deep ravine, and washed the earth from the crowns of the blue rocks, while the banks are strewed with the falling and fallen trees that every rise of the waters brings down, and the dark canopy of those which remain standing in all their grandeur casting a gloomy shade on the noisy and rapid waters, send back an echo to their solitary murmurs. Both the original streams that form the principal torrent were described to me as issuing each from a large cave, yawning on the side of the mountain. Their courses have been traced, and these sources discovered (as I was told), by some of those poor wretches of the villages below, who in seasons of distress and scarcity are reduced to the necessity of seeking a subsistence from the nutritious leaves and plants the jungles afford. Comparing such a necessity with the stupendous solitude of this wilderness, the completest picture of human misery seemed brought to my fancy. It made me shudder to imagine the emaciated forms of *Indian* mendicants, tottering alone up the courses of these mountain torrents, and gathering a bare sustenance from the wild bushes that grow in a place where, if there is any living creature, it can only be the fiercest animal that the world contains. This melancholy imagination would not leave my mind during the rest of my expedition.

The water in these mountain streams, though clear and beautiful in appearance, bears a very bad character with the village inhabitants, who will not even taste it in the plains; its evil qualities are ascribed to the number of poisonous as well as nutritious herbs over which it sweeps in its current to the foot of the hill. I tasted a few mouthfuls, and felt no unpleasant effects. I was curious to trace the greater of these rivers to its source, but it would have incurred a longer way of winding than I could spare time to undertake.

On the near bank of *Seeta Nuddy*, the last stream, there are two small *Mutths*, one on either side of the road. In the largest of these, which is raised on a small *Chabootr*, and more resembles a Mahomedan tomb than a Hindoo *Mundir*, there is a small recess containing three little images of *Parswanath*, with this inscription underneath; "*Ast' hapit Indurchund-Sét*, Sumbut 1877," (A. D. 1820). The building, however, is said to have been constructed by a *Jaina* lady, whose name is now forgotten, many years earlier than this inscription announces. Here I took a short rest and a snack on milk and cold snipe, bagged from the rice fields of *Palgunjo*; I can recommend a similar refreshment on similar expeditions.

I had now come two long koss of continual ascent, and one koss still remained to the summit. Having used my own legs the greater part of this way, I was glad to bestraddle the *dooly*, though far from being a seat of ease. It was too short to admit my head below the pole from which it hung, and too small to receive my feet, which as they hung below, it was a matter of much difficulty to preserve from the sharp stones over which the bearers had now to climb. The path became now extremely steep, yet still it was not till within a few paces from the top, that losing the grand foliage which arched over my head, my eye could wander uninterrupted over the Northern plain that now lay like a map before me. A few more efforts—the bearers start into a trot, and I am set down on the *Chabootr* of a Mutth standing on the very ridge of mount *Parusnath*.

From the bottom of the mountain to this point it took me three hours and forty minutes to ascend, including the few moments occupied in my breakfast, which were counterbalanced by the short spaces of

level path over which the bearers were enabled to run. As I had no other means of judging of the mountain's height than from the time it took me to reach the summit, I compared this expedition with some notices in my old journal of a tour through Switzerland. The *Righi* which I was less than three hours ascending on foot, is stated to be 5,676 feet above the level of the sea, and 4,356 feet above the surface of the lake of *Lucerne* which laves its feet. But the road up the *Swiss* mountain is a more gradual rise than that up *Parusnath ;* so that on a rough calculation, I supposed myself standing at a height about 4,800 feet from the plain below, and the highest peak still towered at least 300 feet above that point of the ridge at which the path arrives. At a distance the *Indian* mountain appears much higher than the *Swiss Berg* I have mentioned ; but the flatness of the country, or the insignificance of the hills that surround the former, must render all estimates so calculated most delusive.

Now that I am standing on the highest point of land in *Bengal* or *Behar* (excepting only the few higher peaks of the mountain to whose ridge I have ascended), let me pause for a few moments to look around. My position is nearly central on the line of ridge, and to my right and left, the West and East, a perspective of mountain pinnacles, of which my eye cannot discover the last, protrudes before the blue horizon and prevents my panoramic prospect from being complete. On every shooting peak, and almost on every projecting mound on the slanting ascents, stands a small square *Mutth,* newly white-washed to a color more brilliant than that of the small summer clouds that sometimes touch their heads. These numerous erections, though small and rough, are superb marks of the industry of man holding their quiet place among the clouds, and ever catching the unmantled rays of the sun; they are enshrined in greater glory than the most magnificent buildings on the plains around. Yet notwithstanding their brightness, so great is the height of their stations, that none of these *Mutths* or *Tooks* (as they are called by the *Jainas*) are discernible from the roads or villages about; and I had no conception of the singular scene which I was approaching, until from about midway in the ascent I beheld a few white specks perched like birds, on the nearest points of the mountain.

But what is the extent to which the eye can range from the summit? and what are the most prominent objects in the plains below? Neither questions can be accurately answered—for that thick haze which perpetually hangs over an *Indian* landscape, until weighed down to the earth by showers or dispersed by wind, wrapped up the whole horizon in a misty veil, which, perhaps, tended to magnify in fancy the extent it really concealed. An immense map lies before me to the North and to the South, on which the prodigious jungles are painted in large black patches, covering at least nine-tenths of the spaces; the smaller circles of cultivation are marked in lighter colors, and the long paths connecting them, look like white lines drawn with a pen upon the spreading shades that mark the impenetrable forests. The shining sandy beds of three rivers,—the *Burrakur* to the North, and the *Damoodah* and *Jumna* to the South winding along the plains, look like the veins of the sleeping earth, till all uniting far to the East, they formed one large and vital artery. It is almost in vain I look for the site of villages; the thatch is indiscernible from the cleared lands, and in no places are they collected together in any conspicuous group.

Thus gazing down from a height which levelled the hills with the plains, it is difficult to believe that my march to the foot of *Parusnath* had been through a mountainous country. A few diminutive mounds are scattered about the province of *Pachete*, and look as if they had been rolled down to the places they now fill from the height on which I stand. The directions of *Bancoora* and *Burdwan* are pointed out to me towards the East, but their walls enveloped in the universal haze, are indistinguishable. The outline of the *Sillee* mountains between *Chota Nagpore* and the South of *Pachete*, is faintly discerned in the mist, and in other parts of the horizon single hills are dimly seen standing like shadowy sentinels over the land. The highest pinnacle of *Parusnath*, bearing the *Churun* and *Mutth* of that *Tirthankar*, obtrudes between me and the site of *Huzaribaugh*, and the ascent is too steep and long to tempt me to climb for so trifling an object.

For beauty the panorama around me was far inferior to similar prospects in Europe; but there was a striking grandeur in the circumjacent wilderness, wrapt up in its veil of mist, and a singular emblem of

devoted industry on the points of the mountain, where sacred spirits were supposed to dwell, that invested the whole scene with an awful interest, more strange, though not so pleasing, as those sensations which an European prospect of the same kind would excite.

About three quarters of a mile on the Southern descent from the first *Mutth* at which I arrived, and snugly sheltered from the Northern and Western storms, stands the principal and the most beautiful of all the *Jaina* temples in this neighbourhood. The same observation that I had made regarding the mixture of Musselman and Hindoo architecture in the temples of *Mudbun* will apply to this *Mundir*, which, as I descended through the thick jungle upon it, looked more like a Mahomedan *Durgah*, than a building belonging to the original people of *Hindostan*. The pediment and body of the temple were ornamented with arched entrances between single pillars, such as are common in the larger houses of the Hindoos; but above this all was in Mahomedan fashion. Five handsome fluted *domes*, one large one in the centre, surrounded with four small ones, each forming the roof of a corresponding apartment, seemed too heavy a crown for the edifice from which they rose. These *domes* were well ornamented, and were pointed with those spires composed of golden or brazen balls, and ending in arrow heads, which are generally to be seen shooting out of the tops of minarets. The four sides of the building are alike, but to mark the principal approach, a large *Chabootr* lies in front of the Eastern archways.

On entering the centre and holy chamber of this temple, it is impossible to avoid being impressed with the simple beauty of the place. The pavement is composed of fine slabs of blue veined marble, and on a white marble pediment opposite to the entrance, five very beautiful idols of the *Jaina Tirthankars* sit in dignity waiting for the prayers of their disciples, which are rendered more deep toned by the echoing influence of the *dome* that forms the ceiling of the sanctuary. The centre figure, which represents *Parswanath* in the same attitude as that which is at *Palgunjo* is cut out of a beautiful piece of black marble;* it measures between 3 and 4 feet high, as sitting, and is a remarkably graceful idol, in

* Most of the images of *Parswanath* are in black marble; probably because he is described as being of a blue complexion in the *Jaina Shastras* black marble being more consonant with this color than white.

full preservation. The other four are about 2 feet and a half high each; all of them of white marble, and one of them wearing the same *phun* or *chuttr*, which adorns the head of the central image, as the peculiar ornament of *Parswanath*. On the pedestal of each Moorut, the same Sanscrit inscription appears. "*Ast' hapit Shoogul Chund Juggut Sét*, Sumbut 1822" (A. D. 1765.) The consecrator appearing the same as he whose name I found in the first temple at *Mudbun*, but the date of consecration being three years earlier.

The chamber which constitutes this sanctuary, is about 20 feet square, and between 30 and 40 high to the centre of the *dome*. There are no ornaments beyond those I have described, but the marble pavement, pedestal and idols are the handsomer, for being unadorned. Of the four smaller apartments at the corners, two remain empty, and the other two contain each seventeen idols of all sizes, (but all of the *Jaina* form and posture) ranged along a ledge in the wall. These appear to have been left at will by any pilgrims who may have been anxious to consecrate their household gods at the shrine of *Parswanath*.

I have never visited in *India* a more impressive place of worship; and when it is remembered that it stands near the summit of the highest mountain in this part of *Hindostan*, and that it remains deserted and exposed during nearly ten months out of the twelve, the "Genius of the place" adds a thousand new reflections to the lofty associations which the shrine itself excites. This exalted solitude was indeed a fit scene for abstracting the mind from all worldly ties and contaminations, and that such was the origin of these consecrations and pilgrimages, I cannot doubt. Probably the very spot on which this temple now stands, was once the site of the hut of *Parswanath* when he lived and died a recluse.* This idea receives confirmation from the sheltered situation in which it stands. It would have been the first impulse in the founder, had his motive been that of propitiating the deity, to erect his edifice in some spot of table land along the ridge; there is nothing in the

* There are many hills in the district to which mount *Parusnath* belongs, (*Ramghur*,) on the summits of which *Hindu Fukeers* dedicate themselves to seclusion from the world. I mounted one called the *Koolwa puhar*, on the same range as the *Danghye Pass*, which a recluse of this kind, has made the resort of the devout from the neighbouring pergunnahs.

secluded nook, in which the temple stands, to attract the eye of an architect as a convenient station for a large building, but it is exactly such a place as the hermit would select for his hut in shelter from the Northern and Western blasts. Though I could find no vestiges of ruin about, I was told that the same station had held a temple before this modern one was erected by the *Juggut-Sét* of *Moorshedabad*. The labor of carrying large blocks of marble to the summit of the mountain, sufficiently indicates the zeal and perseverance of the enthusiastic *Jainas*.

I have described the singular appearance of the small white erections which adorn the pinnacles of the mountain: these are twenty in number, called by the neighbouring inhabitants *Goomtees*, by the pilgrims and other *Jainas* with whom I conversed, *Chibootrs* or *Tooks*. As there are not so many actual peaks, many of these buildings stand in less conspicuous points of the ridge: none of the pinnacles, however, which at a distance look like arrows aimed at the sky, are without this stamp of human industry; and it was to me, as I looked at some of the steep places, a matter of astonishment that brick-layers could have pursued their labors on such dangerous eminences. On the day I mounted the hill, although the breeze was gentle in the valleys below, there was a stormy wind on the summit, against which I was glad to shelter myself behind the *goomtee* that stands by the side of the path or under the lee-ward brow of the mountain.

Each *goomtee* is a solid pile of brickwork, varying in height and size according to the facility its station afforded to the builders—the largest does not exceed eight feet in height, and the same in length and breadth; some appeared not to be larger than one-fourth of these dimensions. In each of these buildings is a small recess, on the flat of which is marked the print of a foot, revered as the *churun* (or last footmark upon earth) of the *Tirthankar*, whose name is engraved beneath. Upon every *goomtee* near the *churun* an inscription certifies the date of its consecration, "*Ast' hapit Shoogul Chund Juggut-Sét, Maugh Soodit*, Tirotsi, Sumbut 1825"—the 13th day of the second half (or the 28th day) of the month of Maugh, 1825, Sumbut, (A. D. 1768.)

I should here state (as all my readers may not be equally conversant in original antiquities) that the *Jainas* who were originally pure

deists, record that, in the beginning of the Ara, or age, which is now passing away, there were 24 *Tirthankars*, or holy teachers, who all arrived at the third or highest sanctification, attaining *Sayajya*, or union with God. These *Gooroos* have now become the *Deotas* of this sect, and the mode of worship by abstracting the soul in meditation upon the divine nature, which they taught, has relapsed into an idolatrous veneration for them; a gradation which the history of mankind proves to be the universally natural process of superstition.

An account of these *Tirthankars* may be seen in Mr. Colebrooke's Essay on the *Jainas*, in the 9th volume of the Asiatic Researches for Bengal, (p. 304, &c.); but it is necessary here to recapitulate their names, and in doing so, I shall subjoin the places of their nativities, deaths, and consecration, which is not given of all in the paper alluded to.*

1. *Adinath*† or *Rishabhanath*; born at *Ajodhya* or *Oude*, and died at Mount *Ashtapud*, in *Guzerat*.

2. *Ajeetnath*; born also in *Oude*; he underwent his *mooch*‡ or apotheosis at Mount *Samet Seekhar*; accordingly his *churun* is consecrated in the *goomtee*, which is the second from the Westward.

3. *Sambhoonath*, born at *Sawunta*, and ascended to Heaven from mount *Seekhar*; his footprint appears on the 19th *goomtee* from the West extremity of the mountain ridge.

4. *Abhinandunnath*; born in *Oude*, and died at mount *Seekhar*; his *churun* is imprinted in the 20th *goomtee* on mount *Parusnath*.

5. *Soomutnath*, born also in *Oude*, and underwent his apotheosis at Mount *Seekhar*, leaving the mark of his foot where the 6th *Took* stands.

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* This information was obtained from a relation of the *Jaina Juggut Set* at *Moorshedabad*, the particular positions of the *Goomtees* were explained by pilgrims and more intelligent *Mahajuns* of *Gayah*.

† *Nath* is a title of honor.

‡ There are five stages in the life of every *Tirthankar*; 1 *Gurbha*, or conception; 2 *Junm*, or birth; 3 *Ditcha*, or abandonment of the world; 4 *Gyana*, or commencement of divine abstraction; 5 *Mooch*, or death and apotheosis.

6. *Pudmaprr bhoonath;* born at a city called *Koosumbee* and died on Mount *Seekhar*, where the last print of his foot appears in the 14th *goomtee.*

7. *Superswanath;* born at *Benares* and ascended to Heaven from the position of the 4th of the modern *Mutths* on Mount *Seekhar.*

8. *Chunderpurbhoo;* born at *Chundreepoor;* his *churun* appears in the 16th *goomtee.*

9. *Suvidh'nath* or *Pushpadunta;* born at *Kakunderpoory* and died at Mount *Seekhar;* his footprint is consecrated in the 6th *goomtee.*

10. *Seetalnath;* born at *Bhudulpoor;* the commemoration of his *mooch* is in the 18th *goomtee* of Mount *Seekhar.*

11. *Sree Unsnath;* born at *Sindh;* died on Mount *Seekhar*, and left his footmark in the 12th *goomtee.*

12. *Basoopujya;* born at *Chumpapoory*, where also he died, and underwent his apotheosis. This village is a short distance to the West of *Bagelpoor*, where there is a temple dedicated to this *Tirthankar.*

13. *Beemulnath*; born at *Kumpalapoory*, and died on Mount *Seekhar* where his *churun* is marked on the 3rd *goomtee.*

14. *Anuntnath;* born in Oude and ascended to Heaven from Mount *Seekhar;* his footprint appears in the 17th *Took.*

15. *Durmanath;* born at *Rattenpoory*,* died at Mount *Seekhar*, where his *churun* is consecrated on the 7th peak of the mountain.

16. *Suntnath;* born at *Hustanapoor* (near the modern *Delhi*) and underwent his apotheosis at Mount *Seekhar*, as is commemorated by the 5th *goomtee.*

17. *Koonthnath;* born at *Hastanapoor*, and died on this mountain; the largest *Mutth* close on the side of the path where it reaches the ridge, is appropriated to this *Tirthankar*, being the 8th from the Westward end.

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* A city in the territories of *Nagpoor*

18. *Aranath;* born also at *Hustanapoor;* he underwent his *mooch* at Mount *Seekhar*, as is commemorated by the 18th *goomtee.*

19. *Mullinath;* born at *Mithila,** and died at Mount *Seekhar;* his footprint appears in the 11th *Took.*

20. *Munisuvrata;* born at *Rajgeer*, an ancient *Jaina* city, the ruins of which still remain a short distance to the West of the city of *Behar* in the zillah of that name. This *Tirthankar* went to seclude himself on Mount *Seekhar* where he died, and his last touch on earth is consecrated in the 15th *goomtee.*

21. *Neminath;* born at *Mithila*, and died on this mountain, where the 9th *goomtee* marks the place of his flight from earth to Heaven.

22. *Naminath;* born at *Dwarka*† in the West of India, and finished his life of ministry and seclusion in Mount *Girinara*, in the province of *Kattiwar.* The place of his consecration is held very sacred by *Jaina* pilgrims.‡ There is a temple to this *Gooroo* at *Benares*, built by the *Dajumbaras*, with whom he seems to be a favorite *Deota.*

23. *Parusnath;* born at *Bheloopoor*, a suburb of *Benares*, where a temple is dedicated to him. This *Tirthankar* retired from the world to Mount *Seekhar*, where he died, and that mountain has ever since been known by his name, either because he was the last of the *Jaina* Saints who made this solitude the scene of his sanctification, or because he is remembered and propitiated as the most holy of the *Jaina* Prophets. Accordingly the highest of the mountain pinnacles, being that farthest westward, holds the *goomtee* in which the *churun* of this *Tirthankar* is to be found.

24. *Vardhamana* or *Muhabeer Swami;* born at *Chitr-koot*§ and died at *Pawapoory*, at the place where he had retired from the world.

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* *Mithila* is the ancient name of *Tirhoot.*

† A city in *Guzerat.*

‡ An article in the Bombay Asiatic Society's Transactions, by Lieutenant Macmurdo, giving an account of the province of *Kuttewar*, contains some notices of the temples at Mount *Girinara.* I have no means of referring to the original memoir at present.

§ *Chitr-koot* is an ancient city of *Bundelkund*, which is resorted to as a sacred place by *Brahmana* Hindoos as well as by *Jainas.*

Pawapoory, adjoining to *Rajgeer*, near *Behar*, now contains the temple of this *Tirthankar*.

In this list the twenty *goomtees* on the peaks of Mount *Parusnath*, formerly Mount *Seekhar*, and the account of them as given me by the pilgrims, are found to correspond with the catalogue contained in the *Kalpa Pootra*, from which the above particulars are originally extracted. All the *Jaina Tirthankars*, except four, *Rishabhanath*, *Basoopujya*, *Neminath* and *Verdhamana*, are said to have chosen this remote mountain as the scene of their seclusion, which was probably the act that led to their celebrity and sanctification.

The countries in which the *Tirthankars* are described to have been born, present perhaps the best attainable evidence regarding the situations of the early dynasties of this sect, if dynasties they possessed; or if not of their most ancient residences as a people. Four out of the five first saints were born in *Oude;* various cities in the *Dekhan* appear to have afterwards been the most frequent scenes of their early careers, then the provinces in the North-west of *Hindostan*, and finally the centre of *Behar* and *Boglipoor*, contain marks of their subsequent dominion. Mount *Seekhar*, with its magnificent pedestal and bold peaks, must have been visible from the pergunnahs of the last kingdom, and perhaps constituted its southern boundary; but it is not easy to conjecture how the enthusiasts of *Oude* were led to select this distant mountain as the place of their sanctification.* *Rajgeer*, or as Mr. Colebrooke calls it in his paper on the *Jainas*, *Rajgriha*, is related to have been the seat of a powerful kingdom, and contains sufficient marks to confirm this fact; the few *Jainas* who are now to be found in those parts, divide their greatest veneration between *Vardhamana* and *Parswanath*, the former of whom they believe to have been the son of the monarch, whose capital was at *Pawapoory*. It is a singular circumstance, that the same part of India *(Behar)* which contains so many consecrated statues of this sect, is scattered over with so many ruins of *Buddha* antiquities,—the last, however, have been defaced by the iron heel of persecution, while the former are standing entire and adorn the most remote valleys and hills with their beautiful, yet simple buildings.

* The stubborn soil and stupendous jungles around this mountain forbid my supposing that populous cities could have ever encompassed its base.

The speculations into which I was inclined to indulge as to whether the erections on the pinnacles of the mountain should be referred to an earlier time than that recorded in their inscriptions, or whether they were first built in the Sumbut year 1825, were set at rest by a communication with a near relative of *Shoogul Chund* whose name they bear, and who claimed no greater merit for the *Juggut Sét*, than that of having repaired older memorials which had fallen into decay. The practice of constantly, nay yearly, repairing and cleansing these buildings, though an admirable act of piety, effectually disappoints all research; for he who raises a new edifice on the remains of old ones, thinks himself entitled to obliterate the name of the founder, and to stamp the modern buildings with his own. All agree that on the sites of the principal temple above and the picturesque *Mundir* at *Mudhan*, sanctuaries stood before those which have been raised within the last 60 years, but the antiquarian looks in vain for traces of their foundations. In so desolate a country, where materials are scarce, and the labor of artizans difficult to be procured, the bricks and walls of the old erections would doubtless be dismantled to aid in the new work.

But though the existence of houses of worship must be referred to a distance incalculably remote, and was perhaps coeval with the lives of the last *Tirthankars*, the fancy that stamped the peaks of the mountain with communications of their apotheosis is evidently the offspring of a much later age. One hut or more which may have stood in the secluded nook now occupied by the temple I have described, may have formed the successive habitations of the recluses, but it is not likely that the points where the *goomtees* or *tooks* now hold their sublime stations should have been the actual spots at which they removed to die. The *churuns* or *foot-prints*, which these singular little buildings contain, seem to speak of a time much later than that in which the narratives of the several holy men were compiled. Though the *Jaina Shastras* are said to outdo the *Brahmana Pooranas* in extravagances, the fictions of the former, as far as may be judged from the scanty accounts we have of them,* regard rather the description of the early ages of the world, and their calculations of chronology than the adventures and miracles of their saints. The *Tirthankars* of the *Jainas* are not commemorated in those poetical

* See Asiatic Researches, Vol. 9, Article *The Jains*.

colors and heroic romances which are peculiar to the mythology of the *Vishnavas*. The idea of consecrating the last impression of the saint's holy feet upon earth, may have been suggested to some worthy pilgrim, perhaps even to *Shoogul Chund* himself, by the temple at *Gayah*, through which city probably his route passed, wherein the supposed footmark of *Vishnoo*, as he descended to earth, is preserved in the holiest recess of the shrine—an association which constitutes the ancient sanctity of that city. But to whatever time or person the mode of consecration may owe its origin, that pious imagination which first stamped the pinnacles of Mount *Seekhar* with the emblems of this natural idolatry, deserves itself to be commemorated as an instance of a sublime and elevated genius. The *Jaina* temples in the valley are vested with the beauty of a peaceful solitude; their sanctuaries on the ridge of the mountain occupy solitudes which are the nearest points to Heaven in the land which is their country.

The dates which are marked on the pedestals of the idols, record their installation in the several temples; but I have remarked that only in one instance is there reason to suspect that the buildings are much older than the inscriptions announce. With regard to the most ancient looking *Mundir*, that belonging to *Jynundeer Bhookhun* of *Gwalior*, it was reckoned to be only 50 years old by the most venerable native whom I found in the village; but considering that this veteran whose beard was as white, and back as crooked as the hoary representative of time himself, only estimated his own age at 40 years, this period may safely be multiplied by two. It is scarcely surprising that the expensive works of this place were all completed since that period of peace and prosperity which the British power has secured to the Eastern provinces of *Hindostan*. Though pilgrims were never actually prevented from visiting this remote spot from *Delhi*, *Bengal*, and every part of the *Dekhan*, during the times of persecution and of war, yet these beautiful images, the funds for constructing temples worthy of them, and the very workmen themselves, have only been sent by wealthy devotees from their distant countries, since the influence of our Government has afforded protection to the traveller and security to the conscientious though dissenting devotee.

It remains to notice the ceremonies of worship performed by the pilgrims at the sacred mountains. Arrived at *Mudhun*, they attach themselves to whichever temple they prefer, finding accommodation in the apartments round the courts. Those who are desirous of propitiating Heaven in favor of deceased friends, carry a *Pindah*, or offering of honey, ghee, rice, sugar-candy, and the flower *Umkhana*, to the shrine of the *Gwalior Mundir*. There are no priests to initiate the pilgrims in the mysteries of their ceremonials; each, therefore, pursues his own habits of devotion; and their only expences, after passing through the hands of the spoilers at *Pulgunjo*, consists in hiring a *dooly* to carry them up the mountain, and in leaving some small contribution for the repairs of the sacred buildings. Those repairs are undertaken with the greatest punctuality as soon as the rainy season breaks up; the *Punchayt* of *Mahajuns*, of *Moorshedabad*, are responsible for the application of these funds, and make whatever additions are necessary. This attention to cleanliness is inculcated by their religious principles, and the beauty it secures to their buildings, surpasses every thing of the kind that I have seen.

However active and strong, every pilgrim engages a *dooly* to carry him to the summit, for his labors commence when he arrives on the ridge of the mountain. It is held to be necessary that every *goomtee* or *took* should be visited and receive an offering* at the hands of each pilgrim, and as many of the peaks are several *koss* off from the *Mutth* of *Koontnath*, to which the ascending path arrives—as some of them can only be mounted by climbing—this is indeed a penance of extreme labor and fatigue. But no danger or difficulty will deter these persevering enthusiasts, and, rather than return to their houses without having completed this arduous task, they will die in the undertaking; and death in such a service is looked upon as the most honorable fortune that can befal a pilgrim. The length and tediousness of this duty is increased by their strict forbearance from committing any kind of impurity whatever within the holy precincts; and as it is their custom only to eat by daylight, to avoid incurring the destruction of the smallest insect, several excursions to the summit are necessary for the accomplishment of the pilgrimage.

* These offerings are composed of water, *Sandal-wood*, *Rice*, a perfume called *Dhoop*, a flower called *Powa*, fruits, and a *deep* or lamp.

The visits and salutations to the several *churuns* on the peaks are concluded by a more deliberate adoration at the temple of *Parswanath*, which is so admirably situated to encourage those abstract exercises of the mind in which the *Jainas* ordinarily indulge. After concluding the duties on the mountain, those who desire to leave no claim to a sanctified character unadvanced, perform a circuit round the base, starting from *Mudhun*, to which they again return after traversing a circle of at least thirty miles. From this place the greater part of the pilgrims depart for the other temples at *Pawapoory* in *Behar* and *Chumpapoory*, near *Boglipoor*.

The researches of many learned men, who have occupied their talents in bringing to light the mysteries of oriental mythology, appear to have settled one point in Hindoo history; and it is generally believed that the *Brahminical* system represents the original religion of *India*; that the *Buddhists* were a dissenting scion from this stock, and that the *Jainas* originally issued from amongst the disciples of *Buddha*. What evidence can be obtained from oriental and classical history has already been brought to bear upon this question with great learning and ingenuity; but this evidence from the fabulous character and extravagant chronology of the principal records, can never establish a very high degree of probability, and it is proper to compare it with that analogy which universal philosophy affords, before we allow our minds to draw a decisive opinion from its reflections.

Although the *Shastras* of the *Jainas* are said to contain still greater extravagancies than the *Vedanta* of the *Brahmins*, it is remarkable that these imaginative histories remain unknown to the multitude of the sect, whose belief and form of worship are consistent with the principles of pure *deism* which were preached by their earliest founders. The only portion of the year which these simple people hold sacred to devotional exercises, is dedicated to a meditative adoration of *Bhugwan*, the supreme God. The month of *Bhadon*, the whole of which composes their *Puchoosur*, anniversary, is kept holy by retirement from worldly duties, and, by keeping the thoughts employed upon the nature and attributes of the one sublime and perfect Godhead. It is true that 24 *Tirthankars* seem to stand between them and the deity, and are the objects of ordinary veneration, like the saints of the Catholic calendar; but they are

only remembered as holy men who have attained association with God in reward for their exemplary piety; they are esteemed in this light by the multitude, and the first principles of their *theogony* are not so concealed in the idolatry of the *Jainas* as in the saint-worship of the Catholics.* This circumstance is in singular contrast with the secret system of the *Brahmins*, who, when hard pressed to defend the absurdities of their fabulous mythology, reply that the multitude being incapable of appreciating the notion of a metaphysical divinity, they keep this mysterious truth to themselves, and have devised a scheme calculated to amuse the fancies and the fears of the world. With the *Vaishnavas*, polytheism is the religion of the people, and deism the secret faith of their wisest priests. Among the *Jainas*, if there are any similarly credulous polytheists, they are of that number who read their *Sanscrit Pothas* and *Poems* with imaginations that cannot resist the romances they contain.

Not having had so much opportunity of observing the practices of the *Buddhists*, I am content to take the opinions expressed by others, that their religion, in its latest known character, bears a nearer affinity to pure deism, and contains a shorter catalogue of idols than the *Puranas* and *Belief* of the *Brahmins*. Viewing therefore the present relative situation and principles of these different sects, should there be no direct clue to the secret of their comparative antiquity, all speculation on this subject will be embraced in the broad philosophical question.—"Which "seems to have the strongest claim to be regarded as the first and origi- "nal religion of mankind, a pure deism founded upon an unity of "divine power, or a polytheistical system implying a veneration of "ancestry, and for every thing that operates upon the hopes and terrors "of mankind!" This is a question which at first should be considered without allowing a bias for any particular train of record or tradition to forestall our philosophical conclusions.

* It is common with the more ignorant of this sect to select one of their *Tirthankars* as their *Deota* and to pay him all the adoration and ceremonies they would shew towards the *Deity*. This is the practice with many small numbers of *Jainas* in the district of *Rungpur*, by whom the name of *Parswanath* is the only sacred symbol known and acknowledged; they are sworn, in our Courts on a piece of paper in which this name is written. The form of deistical religion remains in these instances; the object alone is changed.

It seems inconsistent to say that we can have an idea of the power* of many, before we have received an idea of the power of one. The child or the savage, from first observing the strength and force of an individual, infers a notion of the strength and force of an army or multitude; and it seems contrary to the ordinary process of the intellect, that a thought of multiplex violence should precede the knowledge of this character or act in one. If, therefore, human fancy be supposed by its own impulse, to have applied the observations of sense to supernatural subjects, or to a world beyond its own, the first step must surely have been to imagine *one* subject invested with powers and attributes unseen and spiritual; it is not difficult to conceive that this idea would soon be multiplied. In the same manner, therefore, as unity in abstract reflections must have preceded multitude; so I am inclined to think that the notion of one God must have been antecedent to the notion of polytheism.

This is an argument for those who may be of opinion that the belief in any kind of supernatural influence or existence was, most probably, the spontaneous impulse of human reason alone. Those, however, who think that a revelation was originally necessary to communicate a sense of religion to mankind, will soon be aware of the thousand difficulties attending the fancy that *polytheistical* truths, or the description of innumerable *deities*, must have been the subject of the first divine communication to man. Revelation must have announced the truth; and if a multiplicity of gods be the truth, why is this notion so repugnant to reason and feeling, and why have not the many impostures of mankind imitated this character of divinity?

Upon a superficial consideration of this subject, we should be inclined to look around amongst the various examples of savage society on the globe, to try the truth of our metaphysical speculations by the test of their primitive character and customs. But such a criterion must always be delusive, as the communities which we may discover, even in the remotest corners of the earth, can never be observable in their *primitive* state. The succession of generations carries with it the reports of

* The notion of God abstractedly resolves itself into the notion of power. But in this reasoning any attribute of divinity may be substituted.

tradition, and if this succession has passed on, similar metaphysical reasoning or historical research must be applied to things in order to trace their origin; and by this the character of a test is lost.

If, then, experience and demonstration are unattainable, history and analogy are the only kinds of evidence within our reach; but I do not here appeal to the real foundation of those influential religious systems which have overspread the world both in ancient and modern times, because those very systems, which have given rise to these reflections, are examples of, not exceptions to, the universal process of things. The foundation of the *Brahminical* Pantheon of *Deras* and *Deotas* is a pure principle of a divine unity; and the earliest records existing of the origin and early condition of this singular polytheism, begin with a description of *Brahme*, that single ineffable first cause from which every consequence has ensued. So that the only evidence adduceable to the matter under consideration goes to prove that this metaphysical Deism was not the inference of intellectual genius from a polytheistical idolatry previously prevalent, but the source from whence has proceeded the mythology now adored.

If then these reflections, and especially the last deduction, are plausible, it becomes a rational theory to say that the *Brahminical* Hindoos, at a time immeasurably distant, were disciples of a religious system, the principles and practice of which proclaim the unity of the Godhead. Such, however, which was the original character of the Hindoo creed, is also the modern character of the *Buddha* and *Jaina* systems; and it becomes an obvious inference that the two latter, which retain what the former has lost, present the truest representation of antiquity.*

Having taken this brief view of the subject metaphysically, it is proper to revert to those facts which relate to the question, and which have furnished the principal materials for research on this interesting point of history and philosophy. These facts may be divided under the following heads:—

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* The question is not whether the stock of the *Buddhas* and *Jainas* was earlier than the stock of the *Brahmanas*, but whether the principles now observable in the one preceded those now cherished by the other. I suppose that all issued from the same stock, and that the two former retain the best resemblance to the original race.

1. It may be remarked that the sects of the *Buddhas* and *Jainas* are now in ruins ; the tribes of the former dispersed, their numbers collected in countries far distant from the territorial cradle of their race and their temples defaced and crumbling to decay ; the latter banished from all political consequence as a people, and pursuing the humiliating profession of trade alone.

2. The account which may be extracted from those classical historians who have described the ancient state of *India*, may briefly be said to divide the philosophers of the East into two sects,—one having the favor of the multitude ; the other consisting of "captious dissenters" whose doctrines were more annoying to the orthodox "*gymnosophists*" than their numbers.

3. The writings held to be sacred, or rather of indisputable authority by the *Buddhas* and *Jainas*, though they differ from the *Vedanta*, in their descriptions of the Deity and the creation of the world, seem to imitate them in the extravagant accounts of their first holy men, and even to surpass them in monstrous calculations of chronology.

1. That those parts of the Indian continent whence the *Buddhists* are supposed to have issued, or at any rate were populous, now only contain the broken ruins of their temples, is a convincing proof of their antiquity as a sect; and a presumptive evidence that their religion is more ancient than that which now flourishes on the land that once teemed with marks of their piety and grandeur. Such is the natural conclusion to be drawn from this state of things ; and after observing this fact, it would seem as plausible to suppose that the Latins were a scion of the Christian stem, because the ruins of their temples are to be found in the streets of Rome, as that the *Buddhas*, whose sanctuaries have been despoiled to give place to those of *Mahadeo*, must have sprung from the crowds of their persecutors.

What says the analogy of history on this interesting subject? Has it been more usual that the old religions have been able to subdue and put down all new sects that preach reformation and novelty, or that the earlier faith should be swallowed up, or should be broken and dispersed,

by the force of the new enthusiasm? The records of the nations will not allow of a doubtful interpretation on this point; and it is needless to multiply examples of revolutions caused by the founders of new religious systems, and, of new beliefs, less complicated than the old, capturing the minds of men in spite of the precautions and violence of power. If the *Jainas* or the *Buddhas* sprung from the multitudes of the *Vaishnavas*, after the compilation and diffusion of the *Vedanta*, they must have been allowed to attain to great consequence and popularity; to have erected temples, not in one limited tract of country, but in the most opposite provinces of *India*, and to have become a distinct people; and yet not till this degree of prosperity was attained, could the orthodox sect have commenced, with success, that persecution which has ended in expelling the one race beyond the boundaries of *Hindostan*, and subjecting the other to one of the least honorable professions which man, according to their notions, can pursue. But such is not similar to the progress of other nations. We have no example of a rebellious sect, being defeated and obliterated from the mother land, after having been allowed to spread its temples, and to increase its disciples over the greater part of the country; but we have innumerable instances of the sect overcoming the prior system; of new sanctuaries supplanting the old, and at last of broken remains, or of persecuted families, being the only traces of religious tribes on the lands where they once flourished in dominion.

There is no dismissing the immediate inference that succeeds an observation of the present relative situation of these different tribes of *Indian* religionists. If we see a grove flourishing in vigour and maturity, another traceable only by withered trunks and broken stems, and a third presenting a scanty appearance of dried branches, without foliage or fruit, can we hesitate to pronounce upon the relative age of the respective trees? A conviction thus attained is so strong from universal analogy, that any particular evidence capable of refuting it, must not be short of clear demonstration.

The remarkable circumstance of the race of *Jainas* being now exclusively occupied in the profession of traffic, does not seem to have attracted the attention of antiquarian speculators, and I do not remember that this fact has been brought to assist the learned, in resolving

the claims to this sect of antiquity.* At the period of the great persecution against this people, it would be the first act of tyranny to exclude them from all official consequence in the State, and to expel them from the possession of lands, a kind of wealth which is most substantial in the eyes of the Hindoos. Thus debarred and banished from all those duties which the *Vedas* describe as connected with the life of man, the *Jainas*, like the Jews of the Western world, were driven for sustenance to the exercise of trade; *bankers* and *merchants* are a portion of society, whose wealth, though not their persons, is more beyond the reach of tyranny, than any other class of people; they are convenient instruments and aids in the management of public affairs; and the principles of mortgage and loans seem long to have found a chapter in the laws of property in India. Probably more tractable in character than the *Buddhas*, they endured persecution with a more patient spirit; till at last their oppressors, feeling the convenience of their industry, consented to leave their banks and shops in security.

It is not difficult, in this manner, to account for the situation in which we now find this singular race, but it is less easy to fix the period at which this great change and downfall occurred in their fortunes.† That they were previously a distinct and powerful people is established by the confession of the *Brahmanas*, whose records describe them as opposed to themselves in war; by the traces of their ancient kingdoms in *Behar* and elsewhere, and by their having formerly been divided into four castes similar to the *Vaishnavas*, a division which is now lost in the simple distinction of *Yatis* and *Sravaks*,‡ or priests and laity.§ Had they been a new and upstart sect, when persecution bound

* In a part of *Behar* where the *Vedanta* is not very intimately known to the orthodox *Hindoos*, the Pergunnah of *Chota-Nagpore*, and where also the number of cultivators is in a small proportion to the cultivable lands, there are a few *Jainas* who are ryots to the *Jageerdars*. These are the same people whom I have described in another note as acquainted with the name of *Parswanath* alone.

† The inscription found at *Belligola* (See Asiatic Researches Vol. II p. 270) and supposed to bear date from the beginning of the 11th century, seems to be a chronicle of such a toleration in the province of *Mysore*.

‡ This is now the common name by which this sect is known.

§ The distinction of castes prevails amongst the *Jains* of Southern *India*. Dr. Buchanan Hamilton's view of this subject is very different from that of our correspondent. There

them to the profession of money changers, we know that the fanaticism of young apostates aim at the conversion of members, and is inconsistent with the patient pursuit of mercantile industry. Submission to power is more like the act of a people worn out with contention, and too old for enthusiasm, than of a young sect impassioned with the new hopes that enlightenment never fails to excite.

The *Buddhists* who preferred emigration to *Cashmere*, to *Nepal*, and to *Burmah*, displayed a spirit more like that of religious rebels, but that the works of art which they left behind, point out the provinces in which they once were powerful.

2. Mr. Colebrooke in his Essay on the *Jainas* in the 11th volume of the Asiatic Researches for *Bengal*, has collected together the testimonies of Greek authors on the subject of the Religion of *India*, with a learning that excludes all necessity of reverting to the original works.* The *Brachmans*, the priesthood of the East, are described in *Arrian*, *Strabo*, and others, very particularly; the latter mentions an opposing sect called the *Pramnæ*, and *Porphyrius*, and *Clemens Alexandrinus* mention two distinct classes of religious men, the *Brachmans* and the *Sermanes* or *Savamanas*, (identified with *Sunyasies*, by Mr. Colebrooke). The last mentioned author in one remarkable passage, says that there is another sect in *India*, disciples of Butta (Βωτλα) whom they revere as a god.

All that can be gathered from these ancient witnesses, is, as Mr. Colebrooke infers, that at the time of Alexander's invasion, the relative position of the religious tribes of *India*, was the same as it is now; or that the *Brahminical* was the prevailing faith, and that the opposing

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is great reason to suspect that the proper doctrine of caste, or at least of four castes, similar to those which the orthodox Hindoos suppose to have originally existed, is an *innovation amongst the Jains*, although in the South of *India* it seems now completely adopted in compliance with the prevailing opinions. Trans. R. As. Soc. 1, 532.

* One remarkable passage in Arrian, unnoticed by Mr. Colebrooke, affords a singular subject for theory to etymological antiquarians. In the 8th Chapter on his Indian history, he says that *Spartembas*, a friend of the conqueror *Bacchus*, dying, left his kingdom to his son *Budyas*, who after a reign of 20 years, was succeeded by his son *Crudevas*. The resemblance of *Budyas* to *Buddha*, and the perfect Sanskrit termination *Devas* (gods,) is a very striking coincidence. If these names can be assimilated to *Buddha* and *Crishna* we have a slight evidence to the priority of the former.

Sectarians, (or probably the *Buddhas* and *Jainas*,) were few in numbers. This evidence then assists the main question in no degree, and the arguments that we apply to the present age, are not altered by the knowledge we derive from the collateral accounts by the writers of other nations. The only inference to be deduced from these accounts, is, that the existence of the heretic sects having attracted the notice of visitors, it is most probable that they were more numerous than now; for how many strangers might spend the greater portion of their lives in this country, without ever hearing the name of *Buddha*, unless attentive to those researches, which the inquisitive spirit of our countrymen conducts into the remotest corners of foreign lands.

3. But the most important of the facts to be noticed is the resemblance in fabulous character between the *Shastras* of the *Buddhas* and *Jainas*, and the *Puranas* of the *Vaishnavas*. By those, indeed, who are best able to judge, the books of the former are said in the accounts of their saints, to contain exaggerations and fables, still more monstrous than either *Menu's* account of the creation, or his calculations of chronology.* The belief or the rejection of the *Vedas* appearing to have been the original point of controversy between the sects, the similarity which may be observed in the *Jaina Shastras* to some of the fables which they, or their commentaries contain, seems indeed to establish, that the writings of the *Tirthankars* were compiled in imitation of the *Puranas*, composed by the priests of *Muhadea*. This hypothesis is so strongly supported and believed by those who are most capable of judging, that I readily acknowledge my own inability.

The original motive for rejecting the *Brahminical Vedanta*, is stated to be that their pages contain an account of creation which no man

* It may be remarked that all the accounts we have of *Jaina* works (from which alone I am able to form an opinion) display much more simplicity and freedom from fable than the *Brahmana Puranas*. The principal extravagancies in the former seem to consist in counting the statures and height of the *Tirthankars*, and the period of their lives and apotheosis. The translated notices by *Jaina* priests in Vol. IX. of the Asiatic Researches are sensible essays, and are only poetical, when speaking of the former ages of the world. Since writing this notice, Mr. Wilson's account of Colonel Mackenzie's collection has fallen into my hands;—this work contains a more complete notice of *Jaina* literature, than any former publication. I have found in it nothing to make me alter the above remarks.

could have witnessed, and a description of gods, which no human eyes could have compared with truth. Now we know that it is the character of the Hindoo, implicitly to believe those facts however extravagant, which he learns either from the written declarations of the ancient or from the assertions of the modern priests. It is not the habit of the people to examine metaphysically the principles either of their own or of other religions; and that infidelity should have broken out amongst the priesthood, seems to have been rendered most improbable by the sacred and privileged confederacy of power in which they had bound themselves. Such a national, and such a clerical character, appears least of all others calculated to engender heresy to the original creed, or to allow of disciples detecting errors in the system and predicating reformed mythologies of their own. Accordingly within the period of which any authentic records remain, the Hindoo histories contain no examples of truant converts to reason, who have dared to beard their own *Brahmins* and collect a number of listeners around them.* Two grand and ancient sects of infidels alone present themselves, whose origin is involved in the darkness of time, and of whom the *Brahmins* themselves report that they once disputed for dominion with their own race of Kings.

Such reflections induce me to lean to the conjecture, (for it is no more), that the division of the sects cannot be referred to a dismemberment of the original people at a period *much later* than the compilation of the *Vedanta*, their bone of contention; but rather that the time of compiling those works, which must have been a season when theological discussions were fashionable, was also the time at which the schism took place, many of the wise refusing to adopt the imaginative records of the past published by others, and adhering to the deistical principles which it was then proposed to supplant by a countless host of divine beings. But as this sentence seems to contain the first principle of a theory, let me briefly recapitulate the facts and reflections upon which I would found it. 1.—The source and root of the mythology now popular in *Hindostan*, is a principle of pure and simple Deism, the sect of the

* I here make no exception for the *Saivas* or others who have selected particular deities as the objects of their worship, for these are orthodox *Hindoos* who merely admire one portion of their mythological system as more beautiful and adorable than the rest.

Jainas contains stronger traces of this original character both in their worship and their creed, than the *Brahmanas*. 2.—The *Jainas* were once a powerful people, and are now humbled and dispersed; and it is contrary to the evidence of things in other continents, that ruin and dispersion should be taken as signs of recent origin, and present prosperity as a proof of greater antiquity. 3.—The *Jainas* have been persecuted, subjected, and finally only amalgamated amongst the unhonored classes of their oppressors; and it is contrary to the analogy of general history, that the reforming sect should be allowed to reach a degree of grandeur, and finally be swallowed up in the multitudes of the bigotted idolators of whom they were a rebellious and dissenting portion.

These circumstances and reflections appear to warrant the hypothesis that the *Jainas* faintly represent that original stock from which all the religious sects of *India* have issued, that while the multitude, charmed with the wisdom and the fancies of their *Menus* adopted a multiplicity of gods, they refused to receive records which they knew to be imaginative, and like the Jews of Egypt, preferred slavery to an idolatrous apostacy. But how does this theory, it may be asked, agree with the similarity between the *Jaina* and *Brahmana* Shastras? I reply that because they appear to be the most ancient people, it does not necessarily follow that their books must be most ancient also. I am supposing that the compilation of the *Vedanta* gave the signal for religious controversy, and that the *Jainas* were some of those who refused to receive these wonderful publications. To the *Vedas* succeeded commentaries, having been thought necessary perhaps on account of the obstinate prevalence of infidelity. About this period it would appear natural that the infidel *Pundits* should imitate this mode of recording the principles of their sects, and *Vrishabba Natha* (the first *Tirthankar* compiled for his disciples an Institute of Laws, similar to that which *Menu* had presented to the followers of *Mahadeo* and *Brahma*. Though determined to avoid the principles, which formed the basis of dispute, it is not extraordinary that the *Jaina* writers, amalgamated as they were with the other tribe of Hindoos, in country and character, should have taken as the model of their compositions the only literature which their language contained. They were not forbidden to indulge their fancies in the matters relating to the Earth, and as Mr. Colebrooke says, though with a different intent.

"In this rivalship of absurd fiction it would not be unreasonable to pronounce that to be most modern which has outgone all the rest." The style of their intellectual works was imitated from that which was most popular at the time, in the same manner that the architecture of their temples is copied from the buildings of the most opposite people that occupy the continent on which they are erected.

From these latter considerations, I have banished the name of the *Buddhas;* but in regard to that sect, I have retained one reflection, which seems to forbid all doubt on the subject of their relative antiquity,—indeed it is so forcible, and the conclusion it warrants so obvious that I attribute to my own ignorance alone, my inability to remember any previous writer to whom the same remark has occurred.

It is a singular fact, that among the incarnations of *Vishnu* (detailed in the *Vedas*) that divinity in his ninth metempsychosis, is described as assuming the form of *Buddha*, and giving origin to all the infidelities against the religion of *Brahma*, which existed on the face of earth. Now if the *Vedanta* were penned by the hand of man, and not communicated by revelation, no presumptive proof can be stronger than this, that the infidel chief here personified must have existed, and existed amongst the Hindoos, before this passage of Hindoo literature was imagined and written. For, to suppose the contrary involves the hypothesis that the *Buddhists* arose into a sect upon the foundation of this chapter in the *Vedanta;* or in other words that a dissenting people took and adopted as their god, a being or a name which had been branded by the most powerful religionists of the age as the most despicable and hateful of appellations. The title might be applied to them from some work previously popular,—but it is repugnant to probability that they should themselves assume the despised name as their religious badge. This remarkable passage occurs not in the commentaries on later works, but in the *Vedas* the original subject of dispute, the earliest of Hindoo books, and what ingenuity of argument can make it seem probable that *Buddha* existed after the history that describes him!

Associate with this singular circumstance, the facts that the same language contains the literature of each people, the same continent contains the marks of their origin and dominion, and who can doubt that

the *Buddhas*, the *Jainas* and the *Brahumanas* have sprung from the same stem, and that *Hindostan* was once the seat of the same simple religion which was the real faith of *Jerusalem*, *Persepolis* and *Memphis!* All the superior antiquity which my observations advocate for the two latter sects, and especially for the last, is that they afford us the best procurable representation of the religious belief of the Hindoos before the compilation of those books which seem to have established the present idolatrous system.

In the general view that I have taken in this paper, I have avoided the question of the relative origin of the *Jainas* and *Buaddhas*, as one which requires considerable acquaintance with their literature; for both are a broken and a banished sect, and their condition is too assimilated, their traces too scattered, to assist the more general philosopher.

A. P.

Note.—Since sending this article to the Printer, I have ascertained that Colonel Franklin ascended mount *Parusnath* in the year 1819 or 20. Had that gentleman published the 5th part of his work, which, I believe, contains an account of his ascent, I should not probably have thought that the narrative of my own visit could be publicly interesting.

A. P.

From CAPTAIN C. B. YOUNG, Officiating Chief Engineer, Lower Provinces, to the Secretary to the Government of Bengal,—(No. 2614, dated Fort William, the 5th August 1858.)

SIR,—I have the honor to submit for the consideration of Government the annexed copies of letters as per margin, from the Officiating Superintending Engineer 2nd Circle and the Superintendent of Embankments, suggesting that a sanitarium for European Troops be established on the Parasnath hill.

Public Works Department.
Military.

Officiating Superintending Engineer 2nd Circle's letter, No. 977, dated 30th June 1858.
Superintendent of Embankments' letter No. 779, dated 8th July 1858.

2. If the proposal is deemed worthy of consideration (which it appears to me it might receive) I would recommend that the Executive Engineer, Ramghur Division and a qualified Medical Officer, be deputed to visit the hill and submit a practical Report on the scheme. The former Officer will be furnished by me with a Memo. of instructions for his guidance in examining and reporting on the subject, and I would suggest that a similar Memo. be furnished to the Medical gentleman, who may accompany him, by Doctor Forsyth.

3. I have in the meantime called on Captain Beadle to report with reference to the concluding portion of his letter why he does not recommend that the Sanitarium should be used by sick men during the rains. If this objection be well founded, it would be a serious drawback.

From CAPTAIN WILLIAM MAXWELL, Officiating Superintending Engineer, 2nd Circle, Lower Provinces, to the Chief Engineer, Lower Provinces,—(No. 977, dated Fort William, the 30th June 1858.)

SIR,—During my late tour up the Grand Trunk Road, I could not help looking to the hill of Parasnath, as one that should not be lost to us at this juncture, when so many of our European soldiers are sinking into their graves from want of change of air and climate; I have the honor, therefore, to refer to the subject now, in the hope that it may be taken into consideration, whether it would not be advisable to afford some retreat on the hill for our sick Officers and men.

2. From the only records before me, I perceive the height of Parasnath to be 4,483 feet above the level of the sea, and that there is

water on it; all that is apparently required is, to explore the hill, and after due observations, determine whether the climate is such as would warrant its being made available as a sanitarium.

3. An elevation of 4,483 feet would, in this case, reduce the temperature some 10 or 12 degrees; this, at this season, would afford the agreeable temperature of "summer heat"—what more could be required for our soldiers and sailors? Timber and stone abound on the hill; its base is only 70 miles from the Raneegunge Railway Terminus, and there is only one unbridged river to cross between the hill and Raneegunge; the construction of a road up the hill appears very simple, indeed, I think, for a very trifling sum the whole project might be carried out, and the benefit to be derived is incalculable, and as a beginning, temporary buildings might be erected.

From CAPTAIN J. P. BEADLE, Superintendent of Embankments, Lower Provinces, to the Officiating Chief Engineer, Lower Provinces,—(No. 779, dated Midnapore, the 8th July 1858.)

SIR,—I have the honor to acknowledge the receipt of your No. 1812, dated 5th July 1858, with Captain Maxwell, Officiating Superintending Engineer 2nd Circle's accompanying letter No. 977, dated 30th June 1858, suggesting that a Convalescent Depôt for troops be established upon Parasnath.

2. In 1846, I visited mount Parasnath, and urged by Sir John Cheape, sent a description of the trip to the *Hurkaru* Press, where it was published, and I append a copy of the sketch which will perhaps help to explain matters.

3. The great drawback at that time to effecting a lodgement on the mountain was the Pachete Raja, and had reference to the religious character of the hill top, which at every eminence is crowned with a little temple.

4. The Raja has forfeited his estates, and the obstacle is in a measure removed, but the Jain monastery at Modoobundh and the Temples, &c., have still to be considered.

5. No one lives on the mountain. When the thermometer was standing at 94° in the bungalow, at foot was not higher than 81°; on the hill top the mercury was at 76° when I reached the summit at midnight on the 15th May 1846, and at 5 A. M. on the 16th it had fallen to 68°; on the 17th May the mercury stood at 67° in the early morning.

At mid-day the water in the beautiful spring that wells up near the large temple was at a temperate of 70°.

Parasnath rises 3,178 feet above the ground of Topechanchee dâk bungalow, and Topechanchee is 928 feet above the sea: these are Dr. Hooker's measurements.

The rock is syenite and good for rubble building purposes; I saw no vermin nor reptiles on the summit; there is fine saul timber in the lower portions of the mountain; the road from the Modoobundh side is a very fair track, but long, and the ascent from the Trunk Road side (Modoopore) is much shorter and less fatiguing. As European troops will very possibly be stationed along the Trunk Road, it is scarcely possible that the advantages of this elevated site should be longer ignored; and, I am sure that the climate will be found very beneficial to sick men during the hot weather. In May 1846 I found the transition from the plains to the hill top a delicious one.

There is ample room for barracks to contain a 100 men, and there is sufficient water of an excellent pure kind. A grant of 10,000 Rupees would go a great way towards making a hot weather sanatarium for the above number of men. I do not recommend that it should be tried for sick men during the rains.

From CAPTAIN C. B. YOUNG, Officiating Chief Engineer, Lower Provinces, to the Secretary to the Government of Bengal,—(No. 3069, dated Fort William, the 20th August 1858.)

Public Works Department, *Military.*

SIR,—In continuation of the concluding para. of my letter, No. 2614, of the 5th instant, I have the honor to submit a copy of the Superintendent of Embankments' letter No. 1238, of the 9th, received on the 12th Idem explaining why he did not recommend Parasnath

hill to be used as a sanatarium by sick men during the rains, and to observe, that there appears to be no special objection to this sanatarium which is not common to all hill Stations during the rains.

From CAPTAIN J. P. BEADLE, Superintendent of Embankments, Lower Provinces, to the Officiating Chief Engineer, Lower Provinces,—(No. 1238, dated Midnapore, the 9th August 1858.)

SIR,—I HAVE the honor to acknowledge the receipt of your No. 2615, dated 5th August 1858, asking me to explain why "I did not recommend that Parasnath should be tried as a sanatarium during the rains."

2. I would try Parisnath during the hot weather with sick men and I see no objection to trying it as a rainy season sanatarium with men in health. If it answered well, I would then improve the buildings and comforts and try it with sick men during the rains; but the buildings should be built in the cold weather, and occupied during a hot season before they are made any use of during a rainy season.

3. There is coal in the neighbourhood, and with warming and drying fires, I dare say sick men might, after a year's occupation of the sanatarium manage on the hill top very well during the rains, but I would not expose them to the trial before the place has acquired a good reputation, and the buildings have been made comfortable and become thoroughly dry.

From C. T. BUCKLAND, Esq., Junior Secretary to the Government of Bengal, to the Officiating Chief Engineer, Lower Provinces,—(No. 2748, dated Fort William, the 4th September 1858.)

PUBLIC WORKS, MILITARY.

SIR,—Your letters, Nos. 2614 and 3069, dated respectively the 5th and 20th ultimo, and their enclosures having been laid before the Lieutenant Governor, I am directed to inform you in reply that His Honor has seen and carefully examined Parisnauth Hill, and is convinced that it is quite unsuited for a sanatarium for European troops; as there is an entire want of space on its summit either for buildings or for recreation,

while the average difference of heat only (about 10 degrees) between the temperature at the top of the mountain and the plain below would not be of any sufficient advantage.

2. The Lieutenant Governor believes too, that during the rains all but the very summit of the hill must be unhealthy.

3. Under these circumstances His Honor is unable to recommend the proposition to the Supreme Government.

From CAPTAIN C. B. YOUNG, Officiating Chief Engineer, Lower Provinces, to the Secretary to the Government of Bengal,—(No. 2202, dated the 21st July 1859.)

SIR,—WITH reference to late demi-official communications, I have now the honor to submit a Report by Major Maxwell, Officiating Superintending Engineer, 2nd Circle, of observations made on the hill of Parisnath on the Grand Trunk Road, about 200 miles from Calcutta. Major Maxwell submitted a Report last year which, with other papers on the same subject, is in your Office, and which was laid before the late Lieutenant-Governor, with my letters marginally noted.

Chief Engineer's letter No. 2614, of 5th August 1858.
Chief Engineer's letter No. 3069, of 20th August 1858.

2. It appeared to me that information, having special reference to building on the main hill, was still wanting, and I therefore requested Major Maxwell, when another inspection tour up the Grand Trunk Road should again give him an opportunity, to visit the hill with particular regard to this object. This he has now done, and the accompanying is his Report. It will be seen that Major Maxwell is of opinion that there is ample room on the top and around it for 3, 4, or even 500 men, (paragraph 7.) He is of opinion that many miles of level road could be constructed round and about the hill. The difference in temperature (June) he found to be 88°—73°=15°. The difference temperature has been ascertained frequently by other observers to be from 10 to 15 degrees; but those who have been there state, and of the fact all who have any hill experience are well aware, that the advantage and pleasureable feeling of the change from the plains below consists at

least as much in the improved freshness and purity of the air as in its greater coolness by thermometer. Dr. Liebig's observations, taken in April, show 12° to 15° difference.

3. Dr. Hooker, whose visit was made in February, found the difference to be that between 54° and 75° or 21 degrees.

4. Captain Beadle found it in May 1846, 94°—81°=13° difference.

5. With regard to the actual construction of buildings, the Superintending Engineer observes, that there is abundance of stone on the spot with which rubble masonry walls could be built. Captain Beadle also says, the stone is good for rubble building, and calls it syenite (Dr. Hooker says it is gneiss) ; the stone would be cemented with mud, as in the northern hill Stations, and such lime as required for chimney building, plaster, white-wash, &c., could be obtained from below the hill, as for the bridges on the Grand Trunk Road in the neighbourhood. For burning it, and for other domestic and economic purposes, coal is reported to be available, fortunately found near the base of the mountain.

6. Saul timber is in plenty about the hill, the road to the top lying through a forest of it ; jarool and bamboo are in like manner found in the forest.

7. Roofing, the Superintending Engineer states, should be of corrugated iron. Than this there can be no simpler or better roof, although a little more expensive at first ; it is very generally coming into use here now.

8. Doors, windows, furniture, &c., could either be made on the spot, or, which would be better, sent from Calcutta, as they have frequently been of late, to spots further removed, to meet the exigencies of the Department. Laborers and workmen could be brought from Raneegunge or Burhee, if requisite.

9. The nearest point on the Grand Trunk Road is Madhoopoor a village at the 194th milestone. Dr. Hooker's route *via* Madoobund, at northern base of the mountain, is circuitous. He describes the first part of it from the Trunk Road to Madoobund as a short one through

rocky valleys; the rise in this distance is 300 feet, or from 900 to 1217. The remainder of the route is a tolerably easy ascent of about 3,000 feet, without any difficulties of consequence.

10. A direct road from Mudhoopoor also leads to the summit, which was that taken by Major Maxwell.

11. The Superintending Engineer describes the direct road as somewhat rough, and about 5 or 6 miles in length from Madhoopoor, at the base of the hill to the temple, (see Captain Beadle's Sketch* accompanying, and one with which Mr. W. Atkinson, Secretary of the Asiatic Society, has favored me,) two miles of it (paragraph 4) are easy enough. This road, as he says, is one of the first things which should be made.

* No. 227, of 1858-59.

12. The actual height of the saddle of the hill is, by Dr. Hooker, 4,200 feet above the sea, the peaks are 4,148 and 4,348 respectively. The height, as measured later by Dr. Liebig, is 4,450, Madhoobund is 1217, (Hooker) the difference is 3,000 feet in a distance of 6 miles, supposing that to be the distance, and would give an ascent from that side of 500 feet in a mile, or about 1 in 10, which is too steep for a hill road. The direct road from Madhoopoor is steeper. It would therefore require some care and judgment to select, line out, and execute a road with good and easy gradients, but otherwise there appear to be no difficulties in the way.

13. The journey from Calcutta is singularly easy. To Raneegunge, 122 miles are accomplished by Railway; the remaining distance from Raneegunge to the 194th milestone at Madhoopoor, or 66 miles, consists of a first rate metalled road, bridged throughout, with the exception of the Burrakur river, and is one night's trip by dawk carriage, after which 3 or 4 hours by jampan or pony would take a visitor to the top. When the East Indian Railway is completed to the Burrakur river, which I believe it is to be, the journey will be still easier of accomplishment; 24 hours will amply suffice to convey the invalid or the visitor to Parisnath, or if necessary, to carry him back to business or to the English Steamer at Calcutta indeed by an active person and with suitable Railway arrangements, and perhaps eventually a Mail Coach from the Burrakur to Madhoopoor or Topchanchee; it could be

then done in 12 hours, the Rail trip occupying 5, and the rest of the journey 7 hours.

14. In the matter of supplies, any amount of luxuries could, of course, be conveyed to the sanatarium without difficulty as soon as the road up the hill is made. Those of more ordinary consumption must be obtained from Topchanchee, where there is a village and Dawk Bungalow 4 miles from the foot of the hill; rice and milk can be obtained from Madhoobund at the immediate base of the hill. A bazaar would therefore require to be established on the hill, which should be maintained by supplies from below.

15. The supply of water is not so abundant near the hill top as could be wished, although a little lower down there is no want of it: its quality is excellent. The spring from which it flows is near a temple, and 430 feet only in elevation less than the top of the hill: more copious supplies are found at about 800 feet from the summit, Mr. Atkinson says.† Major Maxwell says the supply from the upper spring is not very abundant, but by management would suffice for 60 or 80 men. This is not much, when a bazaar, servants, and animals have to be supplied, in addition to European residents. It is probable that this spring, conveniently situated as it is, and affording excellent water, would require to be guarded (as at Almorah a similar one is) and permitted to be used for drinking only, while for other purposes the supply would be derived from the other springs lower down.

† Lieutenant Clayton says it is somewhat further than this.

16. Those who have visited the hill have generally done so for a short period only, as a day or two; but during the present year two Officers of Her Majesty's 99th Regiment spent a considerable time there, *viz.* from 1st April till 8th June. One of these to whom I applied, Lieutenant Clayton, has kindly written to me as follows:—

"I and a brother Officer lived on the top of the hill from about the 1st of April till the 8th of June; during which time we found the climate beautifully cool and pleasant. I must not forget to mention though, that during the last few days that we were there, the top of the hill was enveloped both by day and night in a dense mist.

"With regard to supplies, none can be obtained nearer than at Topchanchee, a village 4 miles from the foot of the hill; there is however a small village at the foot of the hill where rice and milk may be obtained.

"The top of the hill abounds with wood; there is also a spring of good water; the soil is of a black, light, loamy nature, and I should imagine well adapted to gardening purposes. My companion and myself enjoyed capital health the whole time we were there, with the exception of a fever that my friend caught by imprudently sleeping out in the jungle at night."

17. The information regarding soil is in reply to an enquiry on my part with a view of ascertaining if soil could be readily obtained for mud cement for building, and also if the ground was likely to prove favorable for the growth of potatoes and other garden produce, to which it appears to me the climate might in other respects be found very advantageous.

18. There is no lack of animal life on the hill. Birds abound, and afforded the two Officers mentioned very fair sport during their stay. Tigers are found in this jungle occasionally, but these would disappear before the sound of the axe and the pursuits of civilization. The jungle also, which has been alluded to as likely to be unhealthy, would no doubt rapidly diminish, as it was required for building, burning, &c.

19. Regarding the occupation or taking possession of the hill, I need say nothing, as I am imperfectly acquainted with the subject. It belongs, or did belong to the Pachete Rajah, but has become forfeited, I believe, to Government; at present it is unoccupied by any one.

20. Dr. Thomson and Mr. W. Atkinson, Secretary to the Asiatic Society, have visited Parisnath several times of late years for scientific purposes, and to them I am indebted for the following communications with which they have very kindly favored me.

"The main ridge for the last 800 or 1,000 feet is extremely steep on both faces, especially the southern one. Its summit is of inconsiderable width and would afford little room for building, though space sufficient for two or three bungalows might no doubt be found.

No water however is obtainable within 400 feet of the summit. At that elevation there is a scanty supply issuing from a spring at the temple on the South side, but this is nearly dry in April. No other water is, I think, procurable within some 800 feet of the summit, at least at the surface. But on the North side there are two copious streams, issuing probably at about 800 feet from the summit, both of which had an abundant supply of delicious water at my April visits in 1855 and 1856. I found them hardly fuller at my last visit in September 1858, at the end of the rains.

" A considerable spur, diverging in a direction somewhat North-east from the centre of the main ridge, occupies the space between these streams.

" This lateral spur offers, I conceive, the greatest advantage as a site for building. It is now covered with tall and tolerably open jungle, amongst which Saul trees, many of them of large size predominate.

" The Pilgrim's Road, between the sacred village of Madhoobund and the temple of Parisnath, skirts it on the South-east, running parallel with and at no great distance from one of the streams already mentioned as defining the boundaries of the spur. The ascent from Madhoobund by this road is easy, and is often made, I believe,—on ponies at any rate,—to within 1,000 feet of the summit. In the event of a Station being formed on any part of the hill, the easiest approach to it must be by a road following generally the direction of this path. The Southern face is so steep that a practicable road could only be constructed at a very considerable outlay; at least such is my impression.

" On its Northern face Parisnauth is far more broken, and therefore more striking and picturesque than on the Southern face, which overlooks the Grand Trunk Road.

" I know few hills of its size which surpass it in natural beauty, though from its isolation the views from the summit are deficient in the grandeur which characterizes mountain scenery.

" For the temperature I refer you to a paper by Dr. Liebig in the Asiatic Society's Journal (No. 1, 1858), which gives the results of

a series of observations of the barometer, and wet and dry bulb thermometer, made by us during our visit in April 1856.

" It will be seen that the actual temperature on the hill, as shown by the thermometer, is something less than 10. Faht. lower than the temperature on the same days at Calcutta. This however is no true indication of the difference perceptible to the feelings. The air on the hill is always delightfully fresh, elastic, and exhilarating, and offers the greatest contrast to the steamy heat of Calcutta. A small Station there would afford a most grateful retreat from the town, and I sincerely hope the scheme of a sanatarium may be carried out.

" Dr. Thomson, Superintendent of the Botanical Gardens writes, Dr. Anderson and I agreed in opinion in November last, that a Sanatarium on Parisnath would be of great value for individuals from the damp relaxing climate of Bengal. The climate is dry and bracing, and the temperature always 10 or 12 degrees lower than in Calcutta.

" The elevated part of the ridge, safe above fever heat, that is above 4,000 feet, is about two miles long, but it is not in all parts eligible for building sites. There is however ample room for Barracks for 100 men, and for at least a dozen moderate sized bungalows.

" Water will be the principal difficulty, but it is not more distant than at Mussooree or Simla in the dry weather; and with artificial banks, water collected during the rains might be kept during the cold and dry weather.

" I think the present road from the South might be made practicable; but, if the hill be built upon an easy road, may be carried from the Trunk Road not far from Topchauchee Bungalow.

" I am sorry that Dr. Anderson has gone home, as he looked very carefully at the place in a sanatory point of view."

21. I would beg to propose that steps may be taken to construct a practicable road leading to the hill top, to establish a small bazaar there, and to build at once, say four bungalows for the accommodation of such Officers, invalids or others, as His Honor may think proper to permit to occupy them for the season.

22. Bungalows of this description were constructed, I think, abou the year 1820, at Almorah, in the hills by the Government, for the occupation of invalid Officers, and are still kept up. They were always gladly occupied by many who obtained the requisite permission through the Executive Engineer.

23. During the first season much will have to be done, as I know from having been conterned in the building at Nynee Tal, when that Station was first established. The place has to be explored thoroughly, and the best site, the best materials, &c., are not discovered till many individuals have examined the gronnd in various directions, and imparted their information to each other. The establishment of a bazar, with ordinary supplies for daily use of servants, as well as their masters, getting up a baker, butcher, &c., is not an easy matter, and cannot be done without the zealous co-operation of the Civil Authorities, who must also be present to encourage and obtain labor, to adjust disputes, settle rates of pay, and see justice done. Arrangements of this kind do not, however, fall into my Department ; the establishment of the bazar and arrangements for supplies and labor must be done by the Civil power.

24. I should feel disposed to limit the operations as above for the first year.

25. It appears advisable to me,—and I find Captain Beadle saying the same,—to try the capabilities of the place as a sanatarium for a year, before advancing so far as to the construction of Barracks.

26. As regards building and making the road, this latter work should, I think, be commenced at once, so that by the cold weather some progress at least might have been made towards its lining-out and construction ; building operations would then, at that season, get on all the quicker and better.

27. We are fortunate in having just now an Officer in charge of the Ramghur Division, in which Division Parisnath lies, who has had special experience in hill roads, and is besides an indefatigable and judicious Executive—Captain Dawson. I have also now available the services of a Supervisor, Mr. Hembrough, who has earned a high character for skill in the construction of some of the Punjab hill roads. As soon

as His Honor may think fit, Mr. Supervisor Hembrough might be despatched to take up his quarters at the nearest Inspection Bungalow, and he might at once, under the guidance of the Superintending Engineer, Major Maxwell, and of Captain Dawson, proceed to survey and lay down a line of road over the most favorable ground, as selected by Captain Dawson and the Superintending Engineer. Should the Lieutenant Governor think proper, I could myself go there, with this object, for a short time.

28. If a practicable line can be found from Topchanchee on the South, as Major Maxwell and Dr. Thomson seem to think is possible, it should be selected in preference, as being so much shorter. If not, the other line by Madhoobund on the north must be taken.

29. If some of the Darjeeling or Roorkee Pioneers could be obtained, the work of the hill-road would doubtless be more quickly and satisfactorily performed, and such men would always be useful in Bengal.

30. For the above purposes a grant of 15,000 Rupees would, I think, suffice ; say 5,000 Rupees for the road, and the remainder for bungalows.

From MAJOR WILLIAM MAXWELL, Officiating Superintending Engineer, 2nd Circle, Lower Provinces, to the Officiating Chief Engineer, Lower Provinces,—(No. 1393, dated the 12th July 1859.)

SIR,—I VENTURE to address you again on a subject I brought casually to your notice last year, namely, the hill of Parasnauth; my idea on making it a sanatarium was not approved of; I had not then visited the hill or gone to its summit, but having done so last month, I would wish to be allowed to place on record a few observations regarding it and its climate.

2. The starting point on the Grand Trunk Road is at the village of Madhoopoor (close to the 194th mile stone from Calcutta, or 68 miles from Raneegunge); it took me 3½ hours (in no way hurrying myself, but casually stopping to look at this flower or that tree or stone) to reach the temple, a distance of between 5 and 6 miles, but I returned in 1 hour and 50 minutes.

3. On the 3rd ultimo at 6 A. M., I left Madhoopoor, the thermometer

was then 86°; in due course, I reached the top of the hill which is about $\frac{1}{4}$ of a mile above the temple referred to.

4. The road up for about 2 miles was easy enough, but rough; after that and to the temple, there can hardly be said to be a road at all—a rude track, straight up the hill was visible only here and there; so occasionally I had a little difficulty in scrambling up; but from the temple to the top, the pathway was easy enough.

5. The day happened to have been a moderately cool one below, for there had been rain. My Thermometer, as I have before said, was 86° early in the morning. I think I may assume that the mercury did not rise above 88° during that day; at 4 P. M. on my return to Muddoopoor it was 87°. At the top of the hill, placed in one of the small temples, the Thermometer between 12 and 2 o'clock varied from 69° to 73°. It rose to 73° only when there was bright sunshine; at the large temple it ranged about 1 degree more, the temperature of the air and of the water there were alike.

6. At the large temple there are two springs, one immediately above it, and the other just below it; the water is pure and delicious; it is not very abundant, but by management it would suffice, I think, for from 60 to 80 men; but on the other side of the hill, about a mile down, I heard there was abundance of water. I had not time to go down and see it, but there is no doubt whatever about this, for an Officer of the 99th Foot whom I found on the hill, with a comrade shooting, told me he had seen it himself.

7. On the ridge of the hill there is ample building ground for many cottages; there would be no difficulty in finding room on the top and immediately round it for buildings for 3, 4 or even 500 men; there is abundance of building stone at hand, and timber is plentiful some little way down, but there is no limestone on the hill as far as I could learn.

8. No one resides on this hill or any of the neighbouring ones. I believe the temples are periodically visited, but no one is left in charge; the jungle up to and about the temple is dense, and wild animals of all kinds abound; but on the ridge it is comparatively speaking clear; once a lodgment was made, this jungle would soon disappear near the settlement.

9. All supplies of course would have to be arranged for from below in the first instance, but the settlement would in due time draw in its own requirements; a road properly lined out from the Grand Trunk Road to the ridge is one of the first things that should be thought of; if a Sanitarium is

ever decided upon, this once prepared, shops built, a bazar formed—in fact there is no fear that the neighbouring plains will not supply the market.

10. Within the past few years I have seen something of hill Stations and their wants for the residence of Europeans, and I feel convinced that Parisnath has only to become known to us to be a suitable, delightful, and healthy spot to retire to. The ranges of hills adjoining and extending to the North-west of Parisnath would admit of roads being made ronnd them, joining the Station ones, at very trifling outlay, and afford means for exercise and pleasure ; in fact, I think that many miles of level road could be constructed round and about Parisnath ; and here I would refer to its easy approach from Calcutta. Starting by the morning Train at 9 o'clock you reach Raneegunge at 4, staying 2 hours there, you get into a gharree and at the moderate rate of 6 miles per hour, you would reach Muddoopoor at 6 A. M., then up the Hill in say 4 hours ; that is, in about 24 or 25 hours you are transported from the Calcutta climate to one comparatively speaking perfect, *viz.*, with the mercury at summer heat.

11. If it be determined to try Parisnath, the matter of building would be very cheap, materials being at hand and in abundance ; rubble stone walls set in mud would be sufficient for any buildings constructed, and, for the covering of the roofs I would use common sheet iron properly fixed (if corrugated galvanized sheet iron is not procurable in the market); doors, windows, furniture, &c., I would send from Calcutta, and any lime required for plastering walls, &c. &c., could be burnt at the foot of the hills and carried up. It is difficult to say what would be the cost of the Sanitarium even say for 50 men ; but it would not be great; it is well, however, for me to state that the road up will in all probability cost 5 or 6,000 Rupees. A grant however of 25,000 Rupees (twenty-five thousand) would enable us to make a good and permanent commencement, and if success attended our endeavours (of which I have in my own mind no doubt whatever) the place can be extended as thought proper.

From CAPTAIN C. B. YOUNG, Officiating Chief Engineer, Lower Provinces, to the Secretary to the Government of Bengal,—(No. 4213, dated the 21st October 1859.)

SIR,—I BEG to report for the information of His Honor the Lieutenant-Governor, that I took advantage of the late holidays to visit Parisnath (with reference to my previous correspondence as per margin on that subject)

Chief Engineer's letter No. 2202, of 21st July 1859.
Chief Engineer's letter No. 2614, of 5th July 1858.
Chief Engineer's letter No. 3069, of 20th July 1858.

to select a few good sites for bungalows, and to fix upon an accessible road to the summit, in improving which a small sum of money might be judiciously expended.

2. Travelling to Raneegunge by Rail, I left that place at 6. P. M. on Saturday, the 1st Instant, and arrived at Topchancee Bungalow at the foot of Parisnath hill by bearer (Gari) Dák at 12 the next day. The distance is 63 miles, and is of course by horse Dák easily traversable in one night or say ten hours. The accompanying Eye-sketch of the hill and its neighbourhood will show how I then proceeded.

No. 474 of 1859-60.

3. A further distance of 4½ miles along the Grand Trunk Road brings the traveller to the village of Madhoopore, and from this village, a pathway leads to the temple at the summit. It is a rather steep climb of about 7 miles, but can be easily accomplished on foot in 3 hours. The bearers, resident in the country and villages about the base of the mountain, are accustomed to go to the top, and will carry the traveller well, in rough doolies made up for the purpose from small charpoys.

4. Except at the very commencement, the pathway lies through a jungle of trees or grass the whole way to the temple itself, but there are no precipitous or dangerous parts in it, and it could readily be improved in its gradients, as well as widened at little cost.

5. This is the Southern aspect of the hill, and there are no streams of water of any consequence on the actual line of the road itself, although I obtained water a short distance from it about ⅓ of the way up. Bamboos and timber abound, but not of such fine character as on the North side, of which I shall speak hereafter.

6. During my ascent the weather became unfavorable for observing any thing beyond what was in the immediate neighbourhood, being cloudy with heavy rain.

7. On the next day, Monday, the 3rd, it cleared up in the middle of the day for about a couple of hours, and I was then able to walk over about ½ a mile of the summit of the hill, and to mark out with pegs seven sites upon which it would be easy to build bungalows, each having a little ground to spare for compound and servants' houses. In marking these out I kept clear of the small mountain peaks of which there are several, and on each of which there is generally built a small "Muth" the size of an ordinary tomb.

8. These are all near each other, and I have no doubt that the remainder of the top of the hill Eastward, probably a couple of miles in extent—but of this owing to the state of the weather I cannot speak with any certainty—would in like manner, being of the same character, afford numerous other sites. A levelled space of perhaps 90 or 100 feet would occupy the whole width of the crest in most cases, but in some there is a good deal more than this. From the edges of this platform the sides of the hill slope gently away with no great declivity or precipice. They are grassy and wooded pretty well towards the top, but not thickly, with a peculiar tree, the Sahr Jam, but have no Alpine vegetation as Pines or Rhododendrons that I observed. On the other hand I saw Plantains at a considerable height on the North side. The ground is not of a very compact, rocky nature, so that it would be cleared and levelled without much difficulty. There is no want of soil upon it which would be good for gardens and useful as a cement in building.

9. The grass jungle about the sides and near the top of the hill is thick, and, though it dries up or is burned in the hot season, it at present hides from view much of the character of the surface.

10. The Thermometer which had been 84° at the Topchancee Bungalow at noon, stood this day at noon at 69°, a difference of 15°, but, though cool and pleasant, it was not decidedly or unpleasantly cold without a fire either in the day or night.

11. The only place to obtain cover in, at or near the top, is the temple which has an inner room about 16 feet square with a verandah all round 8 feet wide, containing four small rooms at the corners.

12. It has a stone platform or chabootra about 40 feet square on the East side, which is supported, as the temple itself is, by a revetment wall 10 or 12 feet high on the outer or steep side of the hill. At the foot of the revetment wall is the principal spring, giving just now in the rains an abundance of water, and perennial. Twenty yards above the temple is another smaller spring, the stream from which has evidently been formerly led into a stone reservoir 8 feet square and 4½ feet deep, on the West side of the Temple. This was formerly surrounded by a garden, the rose bushes of which are now nearly hidden by grass and jungle, and the cistern is choked with mud and rubbish. I think it may be found advisable to construct a larger cistern hereafter as a reservoir for water for which there would be plenty of room in this place. The whole North side of the hill including the environs of the temple is finely wooded. There is no one whatever resident at the top, and the

temple though carefully and expensively built and provided with good doors and staples for padlocks, is open and unguarded.

13. Chunar stone and marble have been used liberally in its construction, and I found slabs of an excellent slate in the platform, for which, as it is believed to come from the neighbourhood, I have directed further search to be made.

14. On the following day, the weather still continuing very heavy with clouds and rain, as indeed it was at this time all over the country, with no prospect of clearing up; and having succeeded in finding several bungalow sites on the hill, which for the present was all I desired, I left the temple in order to return to Topchancee Bungalow.

15. Having come up the South side, I proposed to return by the North; and the Madhoobund road which turns the left or West flank of the mountain, being well known and frequently traversed by visitors, while another passing round the East flank to Topchancee was not at all known to European travellers, I chose the latter.

16. For some distance, *viz.*, about 8 miles, the two roads are the same. After ascending the first $\frac{1}{4}$ of a mile to the summit of the hill, the road leads by a rather steep descent to an extensive and comparatively level plateau which is probably 1,000 feet below the hill above. On the West side of this a large and perennial stream, the "Seeta Nullah," flows to the plains falling into the Burrakur, and beyond it a smaller but more elevated knoll projects from the hill side at a high elevation, free from trees, on which, no doubt, one or more houses could be built, with a fine North exposure and protected from the Southerly winds. It is also not far from the source of the "Seeta Nullah," which however still remains to be explored, and the quantity of water it will afford in the dry months, ascertained.

17. If the large plateau be 1,000 feet below the main hill, it would be about 3,500 feet high above the sea. This may be thought too low for Sanitarium purposes. If it be so it will not be a matter of much consequence, as there is still a good deal of room on the hill top. The Hope Town Settlement plantations near Darjeeling extend, I believe, from 3 to 6,000 feet, and I should think this plateau would be well adapted for similar *viz.*, agricultural purposes, which, situated as Parisnath is, would, in my opinion, prove one and that not the least of its advantages.

18. It is however an opinion with some Medical men, of whom I believe Dr. R. Martin is one, that it is not necessary or advantageous to locate Euro-

peans at very great heights to ensure a beneficial result to their health, and in this opinion, I confess, I concur. There is more tendency to healthy exercise, undoubtedly at a moderate elevation and comparatively level ground, than on a chilly and precipitous hill top.

19. At the foot of this plateau, on and about which are now cut in considerable numbers the Sal wood sleepers supplied to the East India Railway Company at Raneegunge, the roads separate. For 6 miles further, the Topchancee road (so to call that which I followed) goes on a level nearly through a plantation, like forest containing varions woods, Sal, Toon, Sissoo, Jarool, Bamboo, &c., till with a little fall it reaches the village of Pandydee a distance of 6 miles. The whole of this route is intersected by many streams of water some of considerable volume at this season. From the point of divergence nearly, it is a hackery track, traversed by the buffaloes who are employed in dragging the sleepers beforementioned to the Grand Trunk Road at Topchancee.

20. The North is the water side of the mountain as compared with the Southern, which appears to be, owing to the geological dip of the strata, in a Northerly direction. It is all well wooded and in appearance quite Sub-Himalayan, and similiar to any of the like approaches to the Northern Sanitaria, Simla, Nynee Tal, &c.

21. From Pandydee to Topchancee, the road passes over the lower slopes and hills round the base of the great mountain. The scenery is more European than Indian, being open, undulating, and intersected with many little streams, while the road winds among fields and grassy knolls studded with fine large trees, or among low wooded hills and down small ghauts which finally bring it into the level country close to the Topchancee Bungalow. It is a long distance however. From Pandydee to Topchancee is about 10 miles, and the whole distance therefore probably not much short of 24 miles, while by the Southern route it is only 11½ or one half of that.

22. I saw no wild animals or signs of any. The weather and the nature of the jungle at this season were not favorable certainly, but the Natives express no fear on the subject; indeed they say that there are very few; and that no instance of visitors to the temple being hurt or carried off is known.

23. In conclusion of this Report, I would beg to suggest that I be allowed at once to improve the road leading from Madhoopore on the Grand Trunk Road to the top of the Hill, and to construct two Bungalows similar to those constructed for Commissariat Officers on the Grand Trunk Road, on the

two most convenient sites, establishing a small bazaar for the workmen, servants, &c., near the spring at the Temple, which can be supplied from Madhoopore.

24. The accompanying copy of a Memorandum I would propose to issue in case my proposal meets with His Honor's approval, for the guidance of Major Maxwell, Superintending Engineer of the 2d Circle, and of Captain Dawson, Executive Engineer, Ramghur Division, in whose District the Hill lies, will give His Honor such further information in regard to facilities for building, &c., as may be requisite. Based upon this, Captain Dawson could submit Estimates while the improvement of the road was progressing. The probable expenditure on all accounts would be say 15,000 Rupees or less.

25. The construction of these Bungalows, for there is no other place of shelter save the Temple now available, would enable persons to reside in comfort for some time at the top of the Hill, make observations on its climatal conditions, and explore its resources so as to collect data for a final judgment as to its capabilities and advantages as a Sanitarium for the European Soldier. If favorable, a Hospital for Invalid Soldiers could then be built next year.

Memorandum of work to be done, observations to be made, &c., on Parisnath Hill.

THE present road from Madhoopore, near the 189th milestone on the Grand Trunk Road to the summit of the hill, to be widened to 5 feet in breadth, and improved in its gradients so as to be easily ascended by ponies and pedestrians.

2. A space to be cleared not far from the springs at the hill top. for the huts of workmen, bazar shops, &c., the grass in the neighbourhood being rooted out and destroyed and low jungle cut down.

3. The road from the temple to the top of the hill to be also cleared and improved.

4. The two springs near the temple to be cleared out as well as the cistern into which the upper one falls, and the quantity of water they are capable of giving during each month of the hot season, to be ascertained in gallons during the 24 hours.

5. The top of the hill to be cleared and levelled at the sites marked on the accompanying Sketch Plan, and a road constructed connecting them with each other: also a path leading as far as the small plateau marked A.

6. On two of the sites selected as best adapted for bungalows, two houses to be built on the plan* herewith forwarded: also out-offices and servants' houses attached, for which sites will be cleared on the hill side to the North.

* No. 475 of 1859-60.

7. The whole top of the hill to be further explored and its capability of affording building sites accurately ascertained, measured, and recorded—reference being made to the distances of water and the amount obtainable.

8. A survey of the hill top to be made, together with the roads leading to it, including portion of the Grand Trunk Road. The Madhoobund and Topchaucee roads to be also roughly surveyed, measured, and marked in.

9. The source and amount of supply of the "Seeta Nullah" to be carefully ascertained, as well as all other discoverable sources or springs of water on the hill.

10. A pathway or means of access to the perennial source of the "Seeta Nullah" to be cut from the hill top and the small plateau marked A. overlooking it.

11. Thatching grass, stone and clay for mortar, as well as ordinary timbers for servants' houses, can be obtained on or close to the top. Heavier timber and bamboos, half way down.

12. Inquiry and search to be made in the neighbourhood for the slate, some of which has been used in the construction of the temple platform.

13. Workmen to break up, and if necessary blast the rocks, can be got from the Burrakur. Sawyers to be established on the hill sides from Kandra on the Grand Trunk Road or other villages.

14. Timbers for roofs, chowkuts, doors, floors, windows, &c., can be here sawn and sent up by coolies, who can be had, it is believed, for 3 annas a day or (1) one anna more than in the plains.

15. Lime and soorkee must be made and brought from the plains at the foot of the hill, where they are now obtained for bridge and other work. The cost of masonry at the top, using lime and soorkee, would be about 10 Rupees per 100 cubic feet according to the data given by the Assistant Overseer on the spot.

16. In addition to the foregoing, it will be highly interesting and useful to take a continued series of observations by means of the proper instruments* with regard to the heat, humidity and weight of the atmosphere.

* Thermometer.
Barometer.
Maximum and minimum Thermometer.
Dry and wet Bulb Thermometer.

17. The dew point and amount of dew ; the height of vapour plane ; the amount of clouds and fogs, and the direction of the prevailing winds and their force, should be observed and recorded regularly.

18. The rainfall should be accurately registered also.

19. And it would be interesting if observations could be made upon the terrestrial and solar radiation of heat upon the animal and vegetable productions of the mountain, and in what respects, if any—in all of the above particulars,— the North differs from the South side of the hill.

(Sd.) C. B. YOUNG, *Captain*,
Offg. Chief Engineer, L. P.

From RIVERS THOMPSON, Esq., Junior Secretary to the Government of Bengal, to the Officiating Chief Engineer, Lower Provinces,—(No. 3856, dated Fort William the 3rd November 1859.)

SIR,—THE Lieutenant-Governor has perused with much satisfaction the account given in your letter No. 4213, of the 21st Ultimo, regarding your late visit to Parisnath hill, and he is glad to learn that the general features of the locality are favorable to the supposition that some portions of it may be adapted, at a moderate cost, for the purposes of a Sanitarium.

2. Under these circumstances, the Lieutenant-Governor has no hesitation in authorising you, as a preliminary step, to expend a moderate sum in improving the shorter of the two existing roads to the summit of the hill, as recommended by you. But I am desired to add that nothing further can be undertaken till some arrangement is made with the proprietors of the land, whose wishes respecting the temple and Muths must first be ascertained. The Commissioner of Chota Nagpore has this day been requested to make the necessary enquiries on this point, and on the receipt of his reply further orders on the subject shall be communicated.

3. The original drawing and plan, which accompanied your letter, are returned herewith.

From RIVERS THOMPSON, Esq., Junior Secretary to the Government of Bengal, to the Commissioner of Chota Nagpore,—(No. 3857, dated Fort William, the 3rd November 1859.)

SIR,—I AM directed by the Lieutenant-Governor to forward to you the accompanying copy of a letter No. 4213, dated the 21st Ultimo, from the Officiating Chief Engineer, Lower Provinces, and to inform you that as the account therein given by Captain Young, of Parisnath Hill, appears to the Lieutenant-Governor to be on the whole favorable to the supposition that a portion of the hill is eligible for purposes of a Sanitarium, he is desirous of ascertaining all particulars respecting the ownership of the land.

2. I am therefore directed to request that you will have the goodness to make the necessary enquiries on this point, and also ascertain and report whether the owners, some of whom are understood to be minors under the Court of Wards, are willing to sell any of the land that Government may wish to buy for building sites.

3. You are also requested to report, after enquiry, what arrangements will be necessary in regard to the large temple on the summit of the hill, which is understood to be resorted to by numerous pilgrims once a year.

4. An early reply is very desirable.

From BABOO KALIDAS PALIT, Deputy Magistrate and Deputy Collector, Govindpore, to E. H. LUSHINGTON Esq., Officiating Secretary to the Government of Bengal,—(No. 305, dated the 12th December 1859.)

SIR,—AGREEABLY to the order contained in the 5th paragraph of the letter No. 168, dated the 12th November last, of the Commissioner of Chota Nagpore, I have the honor to report, for the information of His Honor the Lieutenant-Governor of Bengal, that upon proceeding to Parisnath and making the necessary inquiries, I find that there are four owners of the Parisnath hill. Of these three are Minors with ages ranging from thirteen to fifteen years. The one who is thirteen years of age, has, as his guardian and manager of his estate, his mother, the Ranee of Palgunge in the Sub-Division of Burhee in the District of Hazareebaugh, and has an eight anna share of the whole range called the Parisnath hill. The holders of the remaining eight anna share, of which the minor Zemindar of Jhoria has three annas and six pie, the minor Zemindar of Nowaghur two annas and six pie and the Katras Zemindar two anna, are in the Sub Division of Govindpore in the District of Maunbhoom—or the South and East sides of the hill belong to the Maunbhoom Zemindars, and the North and West sides to the Ranee of Palgunge. The Maunbhoom Zemindars being unwilling to sell the land for money, have severally agreed to make a free gift of their shares of the hill to Government, provided the temple of Parisnath be held inviolate, the pilgrims visiting it be not in any way molested, and the Shât forest and bamboos be left at their disposal, and if taken for building purposes, be paid for. By the repeated assurances of the minors and Dewans on the part of their guardian mothers, I doubt not they will ratify the gift which they are now making to Government when they come of age.

2. Of the two persons Lala Sahebram and Joylal Sing on the part of the Palgunge Ranee, Joylal Sing stated that the Ranee is willing to follow the example of her co-shareholders, but Saheb Mooktear on religious grounds opposed his colleague and made a reference to her. An Urzee or a letter has this day been received from her, stating therein that the holiness of the mountain is known to all, and it would be an act of sacrilege on her part either to sell or give up the hill.

Thus she having kept me nine days at the foot of the hill, now in an indirect manner refuses to give her share. This is to be attributed to the chicanery of Sahebram Mooktear, who also stated that in 1832 a gentleman made an attempt to take this sacred hill, but Government passed an order on the petition of the Jains that no offence will be offered to their religious prejudices and no obstruction to their usual pilgrimage, and that this time he will again go and petition the Government.

3. The temple has no lands attached to it, and the priests officiating at the ceremonies receive fees from persons who employ them.

4. The chief temple of Parisnath, in which is his image or figure, as well as the twenty-two smaller ones, in which are the sacred feet of the Jain deities or their deified saints, belong to the Jain sect, and are situated on Samet Shithar or Parisnath hill where he (Parisnath) died. The Jain sects are Oswals, Agurwals and eighty-two other tribes residing in Bengal and the Upper Provinces, who come to worship these deities generally from the month of Magha up to Choitro, or from January to March, when a regular fair takes place at Madhuban at the foot of the hill on the North side where there are also temples dedicated to Parisnath and the deified saints. The hill is considered very sacred by them, and some of the smaller temples are interspersed in such a manner on the table land that the sites selected for bungalows would, in my humble opinion, perhaps interfere with the religious prejudices of the pilgrims; and, as it is well known to all that the Jains, who refrain from injury to any sentient being and remain quite separate from other Hindus who offer sacrifices, would not like to see shambles or a meat Bazar established on the holy mountain, or Europeans sitting on or entering their temples.

5. I would have made all haste in sending in this report, but was delayed in doing so owing to the non-receipt of the Palgunge Ranee's decisive answer.

From CAPTAIN E. T. DALTON, Commissioner of Chota Nagpore, to E. H. LUSHINGTON, Esq., Officiating Secretary to the Government of Bengal,—(No. 148, dated the 7th February 1860.)

SIR,—WITH reference to your Office letter as per margin, and Baboo Kallie Dass' letter to your address, No. 305, dated the 12th December 1859, I have the honor to submit for the information of the Lieutenant-Governor, copy of a letter* from Mr. Wilson, Deputy Magistrate in charge of the Burhee Sub-Division, with copies and *translations* of the Vernacular annexures, from which His Honor will observe that the Ranee of Palgunge has consented to cede to Government any land that may be required on the Parisnath hill, providing only that the Jain pilgrims be permitted as heretofore to visit all the shrines on the hill, and that the shrines and temples themselves be not violated.

No. 3857, dated 3rd November 1859.

* No. 16, dated 28th January 1860.

2. I beg to add, that having myself explained to the Ranee's agents and also to her son the minor Zemindar of Palgunge, that there would be no interference whatever with the temples or the approaches to them, they expressed themselves perfectly satisfied.

3. The Ranee of Palgunge, it will be observed, claims the whole hill as belonging to her son's estate. There has been no actual division of the hill, but the Zemindars of Katras, Jhurea, and Nowagurh received shares of the offerings of the pilgrims. As however these Zemindars have expressed their willingness to assign to Government any lands on the hill, to which they have any right or title, it is not likely that any difficulty will arise.

From A. G. WILSON, Esq., Deputy Magistrate of Burhee, to LIEUTENANT-COLONEL S. SIMPSON, Principal Assistant Commissioner, Hazarebaugh, —(No. 16, dated the 28th January 1860.)

SIR,—I have the honor to acknowledge the receipt of your Office Memorandum No. 318 of the 27th Ultimo, with copies of correspondence annexed thereto regarding lands on the Parisnath hill for Sanitarium purposes.

2. In reply I beg to inform you, that agreeably to the instructions conveyed in the Commissioner's letter to your address, I proceeded on the 4th Instant to the village of Palgunjoo for the purpose of negotiating with the Rance for the cession of the land required, and I am happy to state that after I had explained to her, through her Dewan, that the Government in requiring the land did not wish to interfere in any way with the religious privileges of those who visited the temples, she, after stating that she was merely the guardian of her son during his minority, consented to such lands, as might be required by Government for building sites on being taken, but expressed a hope that the pilgrims would be permitted to visit and perform their worship as heretofore unmolested, and the temples themselves protected from being violated in any manner.

3. I have the honor to forward in original the Ranee's replies to my Perwannahs, from which you will observe that she repudiates altogether the existence of any person having a share in the Parisnath hill with herself; and, as it was not necessary, I did not make any enquiries into the correctness or otherwise of her assertion.

Urzee of Ranee Poorun Koonwuree, mother and guardian of Rajah Parusnath Sing, minor Zemindar of Gadee Palgunge, Pergunnah Khurruckdeah, Zillah Hazareebaugh, dated the 5th January 1860.

To the Deputy Magistrate of Burhee.

AFTER compliments states—I beg to acknowledge the receipt of your Perwannah, dated 4th January 1860, regarding the cession of land on the Parisnath hill required for a Sanitarium for Europeans. Rajah Parusnath Sing, my minor son and I are bound as subjects to execute all orders issued by the authorities; we cannot therefore withhold our assent to your wishes. Parisnath hill in Gadee Palgunge is a hereditary tenure for the enjoyment of which my son is dependent on the Government. Should the Government wish to convert it into a Sanitarium, I have no power to object to the measure. This much, however, I would wish to say that Gadee Palgunge, the hereditary estate of my son, is very hilly, and in the temple on the Hill resides the god Parisnath. More than 25 generations ago this god appointed Mundeo Singh, the ancestor of my son, to be Rajah and proprietor of Parisnath Hill and Gadee Palgunge. Parisnath's shrine, is annually visited by a large num-

ber of pilgrims from the West, including such tribes as the *Sarâwak*, *Juggut Sait* and others. Owing to the Government having contemplated the formation of a Sanitarium at this place, the pilgrims have become discontented and do not now visit the shrine. Such of them as did come to the spot were displeased at a Sahib's having entered the temple, and remarked that they were in danger of losing a place which they had always been accustomed to regard as sacred. If the Government convert the Hill into a Sanitarium and Sahibs come there, how shall the worship of the god be performed? Though I have endeavoured to conciliate the pilgrims through my servants, yet they refuse to acquiesce. Let it be considered that Gadee Palgunge which is the Zemindary of my son, is hilly and covered with jungles. After payment of the Government revenue and expenses, public and private, my son and his ancestors have depended for their livelihood upon the scanty proceeds of the hills and jungles. If the Government build bungalows on it the *Juggut Sait Sarâwak* and other pilgrims from the West will cease to frequent the shrine. You will be pleased to consider that the site is totally unfit for a Sanitarium. During the hot season the wood in the jungles ignites and renders the place very hot.

In regard to the statement in your Perwannah that the Zemindars of Kuttrass, Jhurreah and Nowagurh have consented to cede half of the land required, I beg to say that they have no concern with or share in the Parisnath hill. They have not a cottah of ground on it. The whole of the Parisnath hill is within my son's Zemindary. It is from a desire to get possession of half of it, that they have made this false assertion, but their fraudulent designs cannot succeed. I have stated all the necessary particulars.

Urzee of Ranee Poorun Koonwuree, mother and guardian of Rajah Parusnath Sing, minor Zemindar of Gadee Palgunge, Pergunnah Khurruckdeah, Zillah Hazareebaugh, dated the 5th January 1860.

To the Deputy Magistrate of Burhee.

In reply to your Perwannah inquiring as to whether I do or do not consent to make a grant of land on the Parisnath Hill, I beg to state that Rajah Parusnath Sing, my son, is a minor, and the Government has

appointed me to be the guardian of his property and estate. I have consequently no power beyond that of a guardian, and I am bound to carry out the orders of the Government. If the Government wish for land on the Parisnath Hill for building purposes, they are welcome to it. As however there are several shrines of the god Parisnath on the Hill which are visited by the *Jugget Sait* and other pilgrims from the West, I would venture to request that the Government make such arrangements as will prevent all interference with their religious sentiments and ceremonies, secure free access to the worshippers, and preserve inviolate the sanctity of the shrine. If such arrangements can be made, I am perfectly satisfied.

From MAJOR WILLIAM MAXWELL, Superintending Engineer, Behar Circle, to the Chief Engineer, Lower Provinces,—(No. 162, dated the 15th May 1860.)

SIR,—WITH reference to the verbal orders received by me on 7th January last, from the Hon'ble the Lieutenant-Governor of Bengal, I have the honor to submit a report on the Hills lately visited by Captain Dawson and myself, situated *North and West* of the highest peak of the Parisnath mountain.

2. A sketch of the Hills is submitted,* on which a tracing of the path-way lately constructed, leading from the plains below to the top, is shewn.

By Dâk Banghy.

3. The road up is between six and seven miles in length, commencing at the 198th mile-stone on the Grand Trunk Road, where we have the Nimia Ghât 2nd Class Chowkey. It is at present a mere path-way with an easy gradient except for the last one and half miles, which is more steep and difficult, but the whole line is workable, and, I have no hesitation in saying that, with an expenditure of about Company's Rupees 1,500, an excellent hill road might be made the whole distance, easy for ponies or pack bullocks. The Hills are well wooded and the scenery is pretty and refreshing nearly the whole way; about a mile and a half from the top, water is obtainable, which is a great point.

4. Our tents were pitched on the top of a Hill called "the Observatory" in the plan, where I constructed a rude chupper, open on all sides, but covered over from the direct rays of the sun with branches of trees. In this chupper I fixed Thermometers and Barometer.

5. We remained on these Hills from 24th to 29th of April, both days inclusive, and the following was the reading of the Thermometers:—

	Maximum.		Minimum.	
24th	... 86°	Between 2 and 4 P. M.	Not taken.	At day-break.
25th	... 87°		72°	
26th	... 87°		76°	
27th	... 90°		76°	
28th	... 86°		78°	
29th	... 84°		73°	
	Mean - 86⅔°		Mean - 75°	

The weather down below, during this time I learnt, was excessively hot. At 10 o'clock on the morning of the 30th, when I reached the foot of the Hill, the Thermometer was 96°, and in an open verandah, at 12 o'clock it was 107°; this should be considered on comparing temperatures at top and below.

6. The hills are very inferior to those occupied by the Jain temples, and the building sites are very few and circumscribed. Small cottages can be built at the following spots:—

1*st*. The Observatory.

2*nd*. Between Observatory and highest peak.

3*rd*. The Saddle under the Observatory, called Mr. Grant's site; and

4*th*. At the Plateau houses for fifty or sixty soldiers.

One or two other sites for cottages may be discovered on clearing the jungle, but beyond this there are no expectations.

7. The great Trigonometrical Station in Latitude 23° 57′ 37″ and Longitude 86° 10′ 37″ has been taken as 4,477 feet above the level of the sea (the height given me by the Deputy Surveyor General,) with that datum to work upon. The following are the heights of the spots visited (taken by Mountain Barometer):—

Observatory	... 4,312 feet.
Highest temple	... 4,624 „
Where Lieutenant-Governor's Tents were pitched last January	... 4,365 „
The large temple	... 4,195 „

Site called Mr. Grant's	...	...	...	... 4,212 feet
Plateau (centre of)	...	...	...	... 4,006 ,,
Water (Seetah Nullah)	...	...	...	... 3,609 ,,

8. The water (called Seetah Nullah) is 633 yards from the centre of Plateau and 1,033 yards from the Observatory. The road to it is now steep and indifferent, but a good road is easy of execution. The supply at the head was about 5,000 Gallons per twenty-four hours, and it becomes more abundant as you proceed downwards; its temperature was 68°, that of the air being 88°; the distance to it is a great draw-back.

9. I may mention, *en passant*, that I observed growing plentifully over the Hills the Barbary shrub; the Natives below appeared quite aware of its medicinal properties. I speak with some knowledge of its use, for I administered it in large quantities in the Rohilcund Tarae, and I can therefore recommend it to the notice of the Faculty in Bengal; its tincture is a wonderful tonic and in low fevers I have known it do great good. I made it myself extensively in the Kumaon hills and used it chiefly among the inhabitants of the swampy country referred to as a substitute for Quinine. White Ants I found also on these Hills; as they are not common in hill Stations, it is as well to notice this.

10. I fear the range of the Thermometers, as given in paragraph 5 of this letter, will disappoint others as it did me, but it must be borne in mind that during my visit the weather below was very warm, and moreover that the instruments were exposed in an open chupper. In a house with open doors, I feel convinced the maximum range would seldom or ever be 84°;* with closed doors during the three or four hours of greatest heat, it would be less, and it is no novelty shutting up the house in the hills; at Almorah this is almost always done during the summer; at all events there would be no need for Punkahs at any season, and the delicious cool water is no trifling luxury; a snug refreshing and healthy retreat from the parching or muggy heats of the Plains, and where cool nights can be depended upon, is to be had in those Hills, where the temperature will always be 10° or 12° lower than in the Plains, and where the breeze (which by the bye blows *very strong* on the ridges,) even at the temperature of 90° on 27th was pleasant to sit in.

* I have known the Thermometer 82° at Nynee Tal in an open Verandah.
(Sd.) W. MAXWELL.

11. I need not refer in the letter to points that have been touched upon in previous correspondence regarding the Parisnath Hills; what has been stated

of the temple Hill holds good for the Hills I have just visited; that they are inferior in height and in building sites to the large Hill is a fact that no one can gainsay; the great draw-back of distance to water is another thing to be considered; for a few this would not so much matter, for a Pukhal Pony would supply the wants of a family, but where numbers are collected the inconvenience would be great.

12. On the 28th I visited the large temple, and remained in one of its Verandahs from 10 A. M. to 3 P. M. At 10 o'clock the Thermometer was 82°, at noon it was 84°, and at 3 P. M. 86°; shut in as this temple is, and where we got no breeze, the range is not greater than expected, but there is a feeling of freshness in the air even when the Thermometer is high that makes every one pay less regard to the mercury.

13. I have, I believe, in the above given all the information desired by His Honor the Lieutenant-Governor. Should I have omitted any point, I will thank you to inform me of it, that I may at once make good the omission. I have not in this letter referred to building facilities, as what has before been stated of the Temple Hill is applicable to the ones we have explored. The procuring of work-people will be the only difficulty, for, as you know, these ranges of Hills are without inhabitants of any kind.

Memorandum from MAJOR W. MAXWELL, Superintending Engineer, Behar Circle,—(No. 274, dated the 23rd May 1860.)

COPY of Superintending Engineer's letter No. 262 of this date, to the address of Executive Engineer, Ramghur Division, regarding Works connected with the Parisnath Hill, is submitted for the information and approval of the Chief Engineer, Lower Provinces.

2. It is impossible to say what the bungalow will cost, but it is thought, it can be completed for about 1,200 Rupees. Superintending Engineer has no great hopes, however, of its early completion, owing to the difficulty of procuring workmen, and the doubt of any remaining upon the Hill during the rains. The road has cost about Company's Rupees 400; the keeping it in repair will only cost a trifle, and it should be cared for, pending the orders of Government on the project of occupying these Hills.

3. The Ooropholite roofing has been ordered in this instance, because it is very simple to execute,—a consideration where good workmen are not to be had.

4. The construction of the Chowkey bungalow was sanctioned in Chief Engineer's demi-official note of 15th March 1860.

Office Memorandum from F. R. Boyce, Esq., Officiating Assistant Chief Engineer, Lower Provinces,—(No. 682, dated the 1st June 1860.)

Transferred in original to the Government of Bengal, in the Public Works Department, in continuation of this Office No. 681, dated this day.

From Major W. Maxwell, Superintending Engineer, Behar Circle, Lower Provinces, to Captain J. Dawson, Executive Engineer, Ramghur Division,—(No. 262, dated the 23rd May 1860.)

Sir,—With reference to our late visit to the Hills, North and West of the temple Hill of Parisnath, I have the honor, pending the orders of Government, to issue the following instructions:—

1*st*. The path-way lately made up to the top of "Observatory Hill," and from this Hill to the head of the Sectah Nullah to the North is to be kept in passable order. No improvements need be undertaken yet to the line, but all large stones which interrupt the passage of a Dooley, should be removed, and the path-way kept open and in repair.

2*nd*. A small Chowkey bungalow, and Out-offices may be built on "Observatory Hill." Two rooms with open Verandah to the North, and enclosed Verandah to the South for dressing, and Bath-rooms will suffice for the present. The walls may be of dry stone (or stone in mud, if built during the rains,) plastered with lime, mortar externally, and with kutcha plaster internally. Covering timbers may be of good strong Bullahs placed from 2½ to 3 feet apart, coverd with the "Ooropholite Roof," of which I can send you a description, if you are not acquainted with it.

2. I request you will from time to time inform me of the progress of the bungalow, and what prospect there is of its speedy completion.

From LIEUTENANT COLONEL C. B. YOUNG, Secretary to the Government of Bengal, in the Public Works Department, to MAJOR W. MAXWELL, Superintending Engineer of the Behar Circle,—(No. 2243, dated the 7th June 1860.)

SIR,—YOUR report No. 162, dated 15th ultimo, on the Parisnath Hill, having been laid before the Lieutenant-Governor, I am directed, pending the issue of further more precise orders, to instruct you to take the following steps without delay towards advancing the progress of the Works already commenced.

2. The road up the Hill should be completed and perfected as soon as possible to a minimum width of ten feet, with an inside drain and cross underdrains. You will not neglect to improve it wherever possible; and in some places, it would appear from the many zig-zags marked on the Plan, to be susceptible of this.

3. A road fit for Puchalies should be made to the Seeta Nullah water source, and the other Springs mentioned in your subsequent letter should be opened out.

4. An accurate Plan to a large scale should be made immediately of this portion of the hill top, and sites should be cleared and pegged off for the following houses :—

1*st*. Barrack for about fifty Europeans. This would probably be on the lower part of the Plateau below the main road of the Station, and not far from the supply of water.

2*nd*. An Officers' bungalow, say for four Officers. This and the following would probably be above the road.

3*rd*. A Civilians' Bungalow, same dimensions.

4*th*. A bungalow or chowkey for the Building Department, Establishment and Officers.

5*th*. A private residence for the principal Government Official at the place.

6*th*. A site for a Bazar, which should be convenient of access, and not far from water.

5. The completion of the road and the construction of the Officers' and Departmental bungalows, should first engage your attention, and the Lieutenant-Governor trusts they will be rapidly constructed.

6. The Lieutenant-Governor expects to receive from you an early report of the progress made in carrying out the objects above indicated.

7. Should you require assistance of any kind, you will be good enough to notify the same to me as soon as possible.

8. A Rain Gauge should be at once established on the summit, and the rain-fall registered.

From LIEUTENANT-COLONEL C. B. YOUNG, Secretary to the Government of Bengal, in the Public Works Department, to the Officiating Secretary to the Government of India, Public Works Department,—(No. 2593, the 29th June 1860.)

SIR,—I HAVE been directed by His Honor the Lieutenant-Governor of Bengal to report, for the information of the Governor General in Council, the steps which he has lately taken towards facilitating the establishment of a small Sanitarium for convalescent European soldiers and others upon Parisnath, should His Excellency the Governor General of India in Council think fit to approve of such a measure.

2. Parisnath is the highest of the range of Hills separating Lower Bengal from Behar, through which the Grand Trunk Road runs. It stands off from the range on its South-Eastern face, thus overlooking the Plains between the valleys of the Damooda and Burrakur rivers. Its summit is 4,624 feet above the sea; and the mass of the Hill overhangs the Grand Trunk Road from the 189th to the 198th mile-stone from Calcutta. This Hill is one of those places mentioned in the Volume of Printed Reports of Sanitaria, received from the Government of India with a letter from the Officiating Secretary in the Military Department, regarding which it was desired that enquiries might be made. But the measures now to be reported were commenced before the receipt of that letter.

3. The Hill had been visited from time to time by many Euro-

peaks, being very favorably situated for this purpose, as the road runs immediately at its base. It is believed that European gentlemen have spent several days on the Hill, during every month of the year, and at no season has it been found to be feverish, or otherwise than perfectly healthy. The late Lieutenant-Governor ascended the Hill in February 1855, but he was not favorably impressed with its capabilities for a Sanitarium. He believed that there was want of space on the top for building, and for the recreation of European soldiers; and he considered the difference of temperature between it and the Plains, which he estimated at only about ten degrees, to be too small to make it an object for Europeans requiring a change to a cool atmosphere.

4. In his despatch No. 28 of 1860, dated 14th April, received on the 30th ultimo, the Secretary of State observed, with reference to the late Lieutenant-Governor's opinion of this hill, that he appeared to have arrived at a sound conclusion in regard to it.

5. The Officiating Chief Engineer, and Major Maxwell, the Superintending Engineer of the Circle in which Parisnath is situated, both of whom have had considerable experience in hill Stations, reported to the present Lieutenant-Governor, their belief that the Hill had not been sufficiently examined by persons professionally and practically able to offer a sound opinion as to the facilities afforded for building upon it. They were both of opinion that, although the actual difference of thermometric range between it and the Plains, might not be very great, much less of course than at such of the several Hill Stations as are of much greater elevation, yet the advantages, when drawing a comparison between this Hill and the neighbouring Plains, of the very much purer and more bracing air of the Hill, apart from mere difference of temperature, had not perhaps been sufficiently appreciated.

6. The Superintending Engineer was requested to take an opportunity of being in the neighbourhood of the Hill in the course of his duty to ascend it, and to make special explorations and observations, with reference to the possibility of building upon it any, and if any, how many barracks or bungalows for Invalids; and also with regard to the temperature, the supply of water, and other practical matters connected with Mountain Sanitaria.

7. This Major Maxwell did, and his report,* a copy of which is herewith submitted, was forwarded by the Chief Engineer to the Lieutenant-Governor on the 21st July 1859. In the month of June, in the day time, Major Maxwell found that the Thermometer on the Hill did not rise above 73°, and showed a minimum difference of 15° as compared with the heat in the Plains below, where, owing to rain, it was moderately cool for the season. In regard to water, and in other respects, his report was equally favorable.

* No. 1393, dated 12th July 1859.

8. Subsequently, the Officiating Chief Engineer himself took advantage of the Doorga Pooja Holidays in October 1859 to visit the Hill; and he submitted on the 21st of October 1859 a report of his examination, which also embraced parts of this fine mountain not till then visited.

9. These two reports, independently drawn up, were so favorable that the Lieutenant-Governor, on the 3rd November following, authorized, as a preliminary step to a closer examination, the expenditure of a few hundred Rupees in improving the shorter of the two existing paths to the hill top, as recommended by the Officiating Chief Engineer. Nothing further could be undertaken till some arrangement should be made with the Proprietors of the land, whose willingness to grant building leases, and whose wishes respecting the temple and muths situated upon the Hill it was necessary first to ascertain. The Commissioner of Chota Nagpore was, on the same date, desired to make the necessary enquiries on this point.

10. While these enquiries were in progress, the Lieutenant-Governor, during his tour in January of this year, in company with the Officiating Chief Engineer, the Superintending Engineer, the Commissioner of Chota Nagpore and other officers, ascended the Hill, pitched tents on level ground at the top, and remained there two days, during which the whole of the summit of the Eastern part of the Hill, and the neighbouring slopes, were inspected.

11. The Lieutenant-Governor was struck with the number and excellence of the building sites on this part of the Hill, which exceeded what he had been led to expect. The water is excellent, but it is believed

not to be enough for more than sixty or eighty men. The beauty of the place, and the purity of the air, were remarkable; and he was fully as favorably impressed by the capabilities of that part of the Hill for the location of a small Sanitarium as the Officers of the Department of Public Works who had examined it.

12. There is no doubt that sufficient space exists on the Eastern division of the Hill for Barracks for a few hundred men, and for several pleasant bungalows. But there seems not to be enough water on this part of the Hill for any large number of men.

13. This part of Parisnath Hill, like Mount Aboo in Western India, is a great place of pilgrimage for the Jains from all parts of India. There is a temple, containing Gautamas or images of Boodh, a few hundred yards from the summit; and along the ridge on this Eastern part of the Hill, all the peaks have small masonry buildings said to be twenty-one in number, over representations of the footsteps of Boodh, at each of which the pilgrims make an offering. The time of pilgrimage is in January and February, during which very many thousand Jains, men, women, and children, in their best attire, ascend the Hill. For the rest of the year, the solitude of the place is undisturbed. Petitions against making Parisnath a Sanitarium had been presented by many respectable and wealthy Marwarrees in Calcutta; and when the Lieutenant-Governor was on the hill, it being then the time of pilgrimage, large numbers of pilgrims were present, and made the same representations in person. The feeling was unmistakeable, and in the Lieutenant Governor's opinion natural and not unreasonable. When it was observed that no one would think of interfering with the temple and the shrines, round all of which, if desirable, walls might be built, the spokesmen with whom the Lieutenant-Governor conversed, explained that, as we saw, ladies and children perform this pilgrimage; and they gave him to understand that their real and great dread was not so much any desecration of their holy places, as the disorderly conduct of European soldiery who would be about the place, were it to become a Military Sanitarium.

14. Although the Eastern and perhaps, in all except the important point of water, the most favorable portion of the Hill is covered with the sacred spots, the Western portion of the Hill is not considered sacred

and is never visited. It is divided from the Eastern portion by a deep cut, near the top of which a water-course takes its rise. That portion of the Hill, and indeed all to the West of the shrine on the highest peak of the Hill, (marked highest peak 4,624 on the plan,) is wholly unoccupied. From its appearance, as viewed from the above peak, notwithstanding its being of somewhat lower elevation, it seemed to present favorable facilities for building.

15. When the Lieutenant-Governor asked the spokesmen of the pilgrims whether they would feel any objection to a Sanitarium on that part of the Hill, they replied that they had none whatever. The Lieutenant-Governor then told them that he would build on that part, and not upon the Eastern part of the hill, at which they expressed their great and perfect satisfaction.

16. It appears to the Lieutenant-Governor that Soldiers could not be quartered on the sacred part of the Hill to which the pilgrims resort without offending feelings which it is neither right nor wise to offend.

17. The Officiating Chief Engineer was accordingly directed to have the Western part of the Hill, which was as yet unexplored, carefully examined. The measures necessary to effect this, it was obvious, would occupy a considerable time, inasmuch as no path had ever existed by which this part of the Hill could be approached from the Plains; and it would therefore be necessary to construct a new path of about six or seven miles in length, starting from a new point of departure on the Grand Trunk Road.

18. While these instructions were in course of being carried out, a reply was received from the Commissioner of Chota Nagpore to the letter addressed to him, in regard to the ownership and occupancy of the Hill. Captain Dalton had been directed to report whether the owners of the Hill, some of whom were understood to be minors under the Court of Wards, were willing to sell any land that Government might require for building sites, and also, after enquiry, what arrangements would be necessary in regard to the temples.

19. The reply of the Commissioner of Chota Nagpore, dated 7th February, was received on the 20th idem. He forwarded with it a letter

from the Deputy Magistrate in charge of the Burhee Sub-Division, Mr. Wilson, enclosing two Urzees from the Ranee of Palgunge, who was found to be the sole owner of the hill. Captain Dalton reported that the Ranee of Palgunge consented to cede to Government any land that may be required on the Parisnath hill, providing only that the Jain pilgrims be permitted as heretofore to visit all the shrines on the Hill, and that the shrines and temples themselves be not violated. He added that, having himself explained to the Ranee's Agents, and also to her son, the minor Zemindar of Palgunge, that there would be no interference whatever with the temples, or the approaches to them, they expressed themselves perfectly satisfied. Captain Dalton explained that the Ranee was the sole owner of the Estate, but that the Zemindars of Kotras, Jhurea and Nowaghur received shares of the fees paid by the pilgrims; and that they too had expressed their willingness to assign to Government any lands on the hill to which they have any right or title; wherefore no difficulty on this point was likely to rise.

20. The plan of restricting the buildings to the Western division of the Hill will avoid all difficulties connected with the shrines.

21. The new Road of ascent up the Western end of the Hill, after much labor having been completed by Mr. Supervisor Hembrough in April, the Superintending Engineer, Major Maxwell, proceeded by it to the Western ridge of the Hill, and remained there a week, taking observations of heights, temperature, &c. His final * report, dated 15th May, was submitted by the Chief Engineer on the 1st instant, and together with a Plan, of such extent as the time at disposal enabled the party to make, is submitted herewith.

* No. 162.

22. It will be observed that this report is very favorable. From an Inspection bungalow of the Department of Public Works, built upon the Grand Trunk Road at the 198th mile-stone, to the summit, is a distance of between six and seven miles; and the road, with an expenditure of Rupees 1,500, can be made an excellent one, easy for ponies or Pack bullocks. There is water within a mile and a half of the top, on this road.

23. On the top there are sites for a Building to hold fifty or sixty Convalescents or Invalids, besides other sites at present observable for

five or six bungalows. There can be no doubt, in the Lieutenant-Governor's opinion, that more sites can be found. A perennial Spring, giving a supply equal to 5,000 Gallons a day of delicious water, at a temperature in April of 68°, is within a thousand yards of the top of the Hill, and within six hundred yards of the largest building site which it is proposed to occupy with a Barrack. And since this report was sent in, I may add that another report has been received from Major Maxwell, with Chief Engineer's, No. 901, of 12th instant, saying that two other Springs have been discovered, one of which is within three hundred yards of the Hill top.

24. The general elevation of the building ground is four thousand feet; about equal to that of Soobathoo (4,200) and of Cherra Poonjee (4,120); and not very far below that of Mount Aboo (4,500). The highest peak on this division of the Hill (marked Observatory on the Plan,) is 4,312 feet, or 312 feet below the highest peak of the entire Hill. The temperature by Thermometer, under an open thatched shed, gave an average maximum during the last week of April of 86°. The season being one of the hottest that has been known for many years, the Thermometer rose to as high as 107° in the Plains below, showing a difference in the heat of the day of twenty-one degrees. While the heat was so extreme down below, Major Maxwell says, that he and those with him had merely a grass temporary thatch over their heads, open on all sides, and he describes the air as refreshing and pleasant. He says that punkahs would never be required; and that during his stay the nights were cool even somewhat cold towards morning.

25. The temperature of Parisnath seems, as might have been expected from the latitude and elevation of the two places, to be about the same as that of Cherra Poonjee; but Parisnath has the advantage of only a moderate rain-fall.

26. The Western division of the Hill would seem to be somewhat inferior to the Eastern division in every respect excepting water, of which the supply, hitherto discovered in the Eastern division, is scanty, whilst it is ample in the Western division. This important advantage, for practical purposes, probably more than counterbalances the somewhat superior elevation, and the greater extent of building ground on the sacred part of the Hill.

27. The Lieutenant-Governor is satisfied from these reports, that advantage should be taken of Parisnath for the purposes of a small Sanitarium. The top will be no more than fifty-four miles from the Railway Terminus on the Burrakur. Thus Convalescents from Fort William, Barrackpore, Dum-Dum, Chinsurah and Raneegunge, can easily be sent thither. The distance from Dehree is 138 miles. The Sanitarium will be much appreciated by the European Public of Calcutta; and the fact of its being actually upon the chief line of internal communication in all India, gives it a peculiar value.

28. The Lieutenant-Governor has, therefore, in a latter, No. 2243, of the 7th instant, copy of which is forwarded, directed the preliminary operations, which have been commenced as before described, to be prosecuted; and he has instructed the Chief Engineer to complete and perfect the road to the top, in the first place, and to mark out more exactly the several building sites which have been indicated, furnishing a more correct and more detailed Plan of the whole ground as soon as possible.

29. The building sites are too limited in extent and number to make it advisable to sell them to private parties. To afford the greatest possible advantage to Civil and Military Officers, and to private gentlemen and families requiring a short relaxation in a cool climate, the Lieutenant-Governor is of opinion that a few bungalows should be built, and rented on fair terms, or allowed to be built by private persons on special conditions. But it would be premature, at present, to discuss this point.

From F. N. MACNAMARA, ESQ., M. D., Chemical Examiner to Government, to LIEUTENANT-COLONEL C. B. YOUNG, Chief Engineer, Lower Provinces,—(No. 274, dated the 3rd September 1860.)

SIR,—WITH reference to your letter, No. 1547, I have the honor to report on the quality of the specimen of water therewith sent.

Owing to an accident I was unable to furnish the analysis of one of the waters, but I had gone so far as enables me to say that it is of the same character as the others.

The waters are all very pure, and admirably fitted for domestic use.

In 20 Ounces.	Solid Residue.	Silica.	Earthy Carbonates.	Saline Matters.	
Small Spring No. 1.	Gr.				
1,600 feet from Observatory..	1·0	·1	3·5	·55	In all, the saline matters were the same : chiefly Chlorides with a little Alkaline Carbonate.
Small Spring No. 2.					
1,700 feet from Observatory..	1·05	·25	·55	·25	
Parisnath Temple Spring, ...	1·0	·2	·4	·4	
Small Spring, two miles from Observatory on Road to Neemeah Ghât,...	1·1	·22	·38	·5	
Seetah Nullah about 3,000 feet from site, ...	...	·18	·4	...	An accident prevented the completion of this analysis.
Tokerah Nullah half way on the Neemeah Ghât Road,...	1·0	·16	·5	·34	

F. N. MACNAMARA.

The 3rd September 1860.

From CAPTAIN C. H. DICKENS, Officiating Secretary to the Government of India, to the Secretary to the Government of Bengal, in the Public Works Department,—(No. 5209, dated Fort William, the 5th October 1860.)

SIR,—I AM directed to reply to your letter of the 29th June last, reporting the steps taken by the Hon'ble Lieutenant-Governor of Bengal towards the formation of a small Sanitarium upon Parisnath.

2. The Right Hon'ble the G. G. in C. quite approves of H. H.'s proceedings in this matter; but would suggest that the expenditure should be limited to the trace road and one bungalow, until regular estimates have been prepared and sanctioned.

3. It would be well to issue orders prohibiting the cutting of any but dead trees and underwood, within certain limits, so as to prevent the ground near the Station being denuded of trees to the injury of the appearance and climate of the Hill.

4. I am further to suggest that it will probably be found that for the development of a scheme of this kind, the best agency will be a well selected Medical Officer, who can take charge of sick and invalids, and can hereafter, when necessity arises, be appointed Superintendent, with Magisterial powers, and with a general control over the Station.

5. A fair experiment of the value of the Sanitarium during the hot season, might be made by having a few tents erected on the Barrack site, and thatched in. If not required for soldiers, they might be let to Officers or others, and would make the place better known.

6. The first thing to be done, however, is to secure the conveyance of the Hill from the Ranee of Palgung to the Government in proprietary right, supposing His Honor to be satisfied that this step may be taken without waiting for further experiment as to the advantages of the place as a Sanitarium.

7. The G. G. in C. understands from your letter that the Ranee is disposed to transfer the required ground as a free gift to Government. But H. E. in C. is of opinion that this should not be accepted. A fair price in money, or an exchange of land, should be given for it, as the Lieutenant-Governor may deem best. It is not of course intended to lay out any large sum on the purchase.

8. The Rt. Hon'ble the G. G. in C. concurs in the Lieut. Govr.'s opinion expressed in the concluding paragraph of your letter, and would take no step at present to induce private persons to expect to obtain building sites.

From LIEUTENANT-COLONEL C. B. YOUNG, Secretary to the Government of Bengal, in the Public Works Department, to the Superintending Engineer of the Behar Circle,—No. 4322, dated the 20th October 1860.

SIR,—MY letter, No. 2243, dated the 7th June last, directed you to carry out certain preliminary Works towards the establishment of a Sanitarium on Parisnath.

2. I am now directed to forward, for your information and guidance, a copy of the orders issued by the Government of India, from which it will be seen that His Excellency the Governor General in Council approves of the Lieutenant-Governor's proceedings in this matter, but suggests that, in the first instance, the expenditure be limited to the construction of the new road up the Hill, and to one bungalow.

No. 5209, of 5th October 1860.

3. In modification therefore of the orders conveyed in the 4th paragraph of my letter above quoted, the Lieutenant-Governor requests you will confine your attention to the Works mentioned by the Government of India, until regular Plans and Estimates for the other buildings have been prepared and sanctioned. These should be submitted at as early a date as possible, and the Executive Engineer should proceed at once to the spot, and take proper measures to put the road in order, and carry on the building of the first bungalow to completion. But the very first thing to be done is to prepare and submit for approval a Plan, showing the proposed arrangement of the Station, and the sites proposed for the several buildings likely to be required. For this purpose a contour Plan of the top of the Western portion of the Hill, with the lines at about fifty feet of elevation apart, will be very useful.

4. In accordance with the 3rd paragraph of the letter under transmission, you are requested to take steps to preserve strictly all fine trees on the Hill, and to see that underwood is only cut consistently with the orders of the Government of India.

5. With reference to the 4th paragraph, I am directed to say that steps will be taken hereafter to appoint a Superintendent, until which time Captain Dawson, the Executive Engineer, will be regarded as the Superintendent.

6. You are requested to give due consideration to the remarks made in paragraph 5 of Captain Dickens' letter in your arrangements for the next hot season, and to report upon them in due course.

7. A letter this day addressed to Captain Dalton, the Commissioner, with respect to securing the conveyance of the Hill from the Rance of Palgunge to the Government, accompanies; and you are directed to afford every assistance in your power towards the furtherance of this object.

No. 4323.

COPY of the above letter, and of its enclosures, forwarded to the Chief Engineer, Lower Provinces, for information.

From LIEUTENANT-COLONEL C. B. YOUNG, Secretary to the Government of Bengal, in the Public Works Department, to the Commissioner of Chota Nagpore,—(No. 4324, dated Fort William, the 20th October 1860.)

SIR,—MY letter, No. 2593, dated the 29th June last, to the address of the Government of India, contained a report of the steps taken by the Lieutenant-Governor of Bengal for the establishment of a small Sanitarium upon Parisnath Hill.

2. The 18th and 19th paragraphs of this letter were based upon information received from you, and treated of the ownership and present occupancy of the Hill, and the means by which it would become the property of Government.

3. I am directed to forward for your information and guidance, the above Extracts, as also paragraphs 6 and 7 of the reply* received on the subject from the Government of India.

No. 5209, of 5th October 1860.

4. You are requested now to make arrangements for paying either in cash, or by an exchange of land, for the Hill, in accordance with the instructions conveyed in these Extracts.

5. Your report should be submitted through the Board of Revenue to whom a copy of these orders has been sent.

6. The Superintending Engineer of the Behar Circle has been directed to afford you every assistance in his power towards the furtherance of this object.

No. 4325.

COPY of the above, and of its enclosures, forwarded to the Officiating Secretary to the Board of Revenue for information and guidance.

From LIEUTENANT-COLONEL C. B. YOUNG, Secretary to the Government of Bengal, in the Public Works Department, to MAJOR W. MAXWELL, Superintending Engineer, Behar Circle,—(No. 4681, dated Fort William, the 14th November 1860.)

SIR,—THE Lieutenant-Governor having, during his stay on the Parisnath hill, from the 8th instant to the present date, examined the progress of the Works now being carried on for the establishment of the proposed Sanitarium thereon, I am now directed by him to convey to you the following instructions for their further prosecution.

2. The road leading from the Grand Trunk Road at Neemeah Ghât Choky to the summit, should be actively carried on upon the present improved alignment and gradients, and completed with all requisite bridges as soon as possible, to the width originally designed, *viz.* ten feet.

3. Where this Road crosses the hill-top, a site has been selected above to the Eastward, upon which a house may be constructed sufficiently capacious to accommodate two persons. Here the Officer in charge of the Public Works should reside. This site should be cleared and levelled at once. It is calculated that it will afford a level space of about 70 × 120 feet, and on this site, as soon as it can be prepared, the house authorized by the Government of India should be built. This house will accommodate the Superintendent, and also for the present the Executive Engineer.

4. In drawing out the map of the Station, which should be prepared and submitted as soon as possible, including the levelled sites for

houses as ordered in the present letter, Lieutenant Steel will include the hill at a lower level to the extreme West, ascertaining and recording its true elevation.

5. The site now called the Observatory site, will be cleared and levelled, but no building carried on there at present.

6. The upper Plateau, upon which the Lieutenant Governor's tents have been pitched, will be also cleared and levelled as the Barrack site, and you will submit a Design for a Barrack, or a set of small Barracks, to be built thereon, extending the whole length of the level ground, and accommodating as many men as possible. In this and in all cases, the sites and dimensions of the requisite Out-offices should be determined, and they should be shown on the plan.

7. A good broad road, with as easy a gradient as possible, should be constructed from the station to the highest and nearest spring of water, and a substantial and capacious reservoir built there

8. The site suggested for the bazar on the North-East slope of the Hill should be carefully examined, and if found after such examination to be convenient, a road should be lined out to it.

9. Lieutenant Steel, Engineers, is appointed temporarily to the Ex-officio charge of Parisnath station. He must make it his Head-Quarters, and his main duty must be the Parisnath works. Although one bungalow only will be built at present, in road making, clearing and levelling, and water arrangements, there is plenty to do.

10. It is the intention of the Lieutenant-Governor to send a small party of Goorkahs from one of the Police Battalions, who will be under Lieutenant Steel's Orders; and he should turn his attention immediately to putting up some shelter for them, and for the work people. The Goorkahs will be available for work, and for superintending workmen, and they will assist Lieutenant Steel in establishing and enforcing conservancy arrangements, a matter of much consequence.

11. I am desired to request you will impress strongly upon Lieutenant Steel, that all success in getting Laborers at new places like this, depends upon making the place as little inconvenient and as cheap.

to them as possible. It may therefore be found advisable to give encouragement to some good Modee or Bunya to settle at the place, by allowing him a small monthly salary of say ten Rupees, on condition of his keeping a sufficient store of all supplies at reasonable prices for the people. All necessary arrangements for getting workmen to come and stay contentedly will be approved. For the sake of their health and comfort good housing and plentiful food are essential.

12. The Lieutenant-Governor is of opinion, that the organization of a Coolie establishment to bring up supplies daily might perhaps be a good measure. It will be necessary in one way or the other to make up to the work-people for the expense and inconvenience of living on the Hill.

13. I am also to suggest that Captain Dalton, the Commissioner of Chota Nagpore, if applied to, might be able to entertain a party of Coles, to be regularly employed at the Station and on the roads, who, under the superintendence of the Goorkahs, would be found efficient workmen.

14. In accordance with the Orders of Government already communicated in paragraph 4 of my No. 4322, Lieutenant Steel should be instructed to exercise a strict and judicious superintendence over the timber now growing on the hill, and to see that specially in those parts included in the Station itself, or within 300 yards of the top of the hill no ornamental timber is felled, if it can be avoided, while the requisite clearances and levellings are being made, and the roads being constructed.

15. Another Assistant Engineer will be appointed to Captain Dawson's Division to take the place of Lieutenant Steel, on the Grand Trunk Road, and in the supervision of its repairs, &c.

16. The Lieutenant-Governor hopes that rapid progress will now be made in completing the above-mentioned works, and he requests that Lieutenant Steel will send him demi-officially, through me, a report of progress on the 1st of every month, commencing from the 1st proximo.

No. 4682.

COPY forwarded to the Commissioner of Chota Nagpore for information, with special reference to paragraph 13.

No. 4683.

COPY forwarded to the Chief Engineer, Lower Provinces, for information, in continuation of Orders No. 4323, dated the 20th ultimo.

From LIEUTENANT-COLONEL C. B. YOUNG, Secretary to the Government of Bengal, in the Public Works Department, to the Officiating Secretary to the Government of India, Public Works Department,—(No. 4707, dated Fort William, the 20th November 1860.)

SIR,—IN the 4th paragraph of your letter, No. 5209, dated the 5th October last, it was stated that, in order properly to develop the scheme for the establishment of a Sanitarium upon Parisnath, it would probably be found desirable to select a Medical Officer to take charge of Sick and Invalids, who could hereafter, when necessity arises, be appointed Superintendent, with Magisterial powers, and with a general control over the Station.

2. Having given His Excellency's suggestion every consideration, I am desired to say that the Lieutenant-Governor thinks that the selection of a Medical Officer is scarcely called for at the present time, though hereafter such Agency will no doubt be very valuable.

3. What is wanting at present is an Officer of some experience to superintend the construction of Roads and Buildings, and the general disposition and laying out of the new station. The Lieutenant-Governor has accordingly appointed Lieutenant Steel, of Engineers, to the Ex-officio charge of Parisnath Station, and he now recommends that Lieutenant Steel be appointed in independent charge of the Station, with the usual allowance of Company's Rupees 100 per mensem.

4. Consequent on this arrangement, it will be necessary to appoint some young officer to take up Lieutenant Steel's place on the Grand Trunk Road.

5. I am directed to take this opportunity of submitting for the approval of the Government of India, a copy of the instructions* issued by the Lieutenant-Governor to the Superintending Engineer, based on information derived from a late personal examination and visit to Parisnath.

No. 4681.

From H. L. DAMPIER, Esq., Officiating Secretary to the Board of Revenue to the Secretary to the Government of Bengal, Public Works Department,—(No. 622, dated Fort William, the 27th November 1860.)

SIR,—With reference to your letter, No. 4325, dated 20th ultimo, I am directed to forward a copy of a letter No. 1572, dated 5th instant, from the Commissioner of Chota Nagpore, regarding the acquisition of the proprietary right in the Parisnath hill.

W. J. ALLEN and A. GROTE, } ESQRS.

2. The Board think that it will be found that the Palgunge Zemindar is not, and never has been the sole proprietor of the Hill; in fact, when Mr. Allen was Commissioner of the Division, the Palgunge Raja never denied the right of the other zemindars to a share of the Hill on their side of it.

3. It is likely that the zemindars will not consent to transfer the entire hill to the Government, and any attempt to enforce such a transfer will, in the Board's opinion, give great dissatisfaction to the people of that part of the country and elsewhere; they therefore, think that the course recommended in the 7th paragraph of the Commissioner's letter is the only safe and judicious one, and it is one to which the zemindars will probably not object; as a matter of course the temples and pilgrims must not be interfered with.

From Capt. E. T. DALTON, Commissioner of Chota Nagpore, to H. L. DAMPIER, Esq. Officiating Secretary to the Board of Revenue, Lower Provinces, —(No. 1572, dated the 5th November 1860.)

SIR,—With reference to the letter to my address from the Secretary Government of Bengal, Department Public Works, No. 4324, of the

20th ultimo, directing me to arrange for the conveyance to Government of Parisnath Hill in proprietary right, I have the honor to submit for the Board's consideration the following observations.

2. The Government of India have, I observe, given this order on the understanding first, that the Ranee of Palgunge owns the Hill, and secondly that she is disposed to transfer it as a free gift to Government.

3. In my letter, No. 148, of the 7th February last, to the address of the Secretary Government of Bengal, I stated that the Rance of Palgunge *claimed* the whole Hill as a part of her son's estate, but that though no actual division had been made, other zemindars received portions of the collections from the pilgrims to the shrines.

4. Since I wrote this, the Revenue Survey has been carried over Parisnath, and the Superintendent of Survey in defining the boundaries has assigned one-half of the Hill to Palgunge and the other half to the zemindars of Jhurria, Katrass and Nowagurh.

5. The Ranee of Palgunge has appealed to my Court against this decision and the case is now pending. It will not be easy to arrange for the proposed transfer on any terms till the boundary dispute is finally settled.

6. In regard to the 2nd point it is my duty to submit that the Ranee was not asked to transfer the Government the title of her son in the *entire* Hill. This I am certain she would not have consented to, as the family regard the Hill as a sacred trust as well as a valuable property. All that I consider the Rance as having agreed to, is, that the Government should be allowed to occupy unconditionally any portion of the Hill *except* the *sites* of the shrines and the *approaches to them*. Knowing the sensitive feelings of the Zemindars in this Division in regard to alienation of title, and assured that in this case these feelings would be peculiarly strong, I did not moot the question of conveyance of proprietary right, and I am of opinion that no such right could be acquired except by declaration in due course, under Act VI. of 1857.

7. But the circumstances hardly warrant our having recourse to the Act, and it is not necessary. Instead of being directed to negociate

for the purchase of Parisnath or for its acquisition by an exchange, I respectfully request, I may be authorized by Government to obtain from the proprietors, a grant in perpetuity of such portions only of the Hill as are required and can be taken up without interfering with the temples on a reasonable quit-rent.

8. It is thus that we have acquired the Cantonments of Hazareebaugh, Dorundah and all other lands required for public purposes in this Division.

From H. L. DAMPIER, ESQ., Officiating Secretary to the Board of Revenue, to the Secretary to the Government of Bengal, Public Works Department.—(No. 9, dated Fort William, the 4th January 1861.

SIR,—IN continuation of my letter, No. 622, dated 27th November last, I am directed to submit copy of a further communication from the Commissioner of Chota Nagpore, No. 1699, dated 3rd ultimo, and to state that the Board agree with him that the Ranee is not legally competent to give a souud perpetual title to that part of the Parisnath Hill which belongs to the Palgunge Rajah.

W. J. ALLEN, and A. GROTE, } ESQRS.

2. The course proposed in the Commissioner's 3rd paragraph has the Board's approval, and they recommend that he may be instructed to act in accordance with it.

From CAPTAIN E. T. DALTON, Commissioner of Chota Nagpore, to H. L. DAMPIER, ESQ., Officiating Secretary to the Board of Revenue, Lower Provinces,—(No. 1699, dated Camp Kotam, the 3rd December 1860.)

SIR,—IN reply to your letter No. 91 of the 27th ultimo, enquiring if the Ranee of Palgunge is competent to give a sound perpetual title to that portion of the Parisnath which undoubtedly belongs to the Palgunge Estate, I have the honor to state that in my opinion the title so obtained would not be legally valid under the Hindoo Law till confirmed by the young Rajah on his obtaining his majority.

2. The Rance herself is of this opinion. In a Petition, dated the 5th January last on this subject, she expressly stated she had no power but as a guardian, but I have some recollection that on mentioning this verbally to the Secretary to Government with the Lieutenant-Governor, when we were together at Parisnath, I was informed that it was considered that the son would be bound by the acts of his guardian in the matter.

3. The confirmation of the grant by the minor we should, I conceive, have no difficulty in obtaining, if in negociating for the grant, the parties interested are given to understand that the Government now abstain from taking possession by a declaration under Act VI. of 1857 as an indulgence, and on condition that the minor, who is now fourteen or fifteen years of age, shall confirm the grant when he attains his majority.

4. I expect to be in the vicinity of Parisnath about the end of next month, and it would be convenient if I were in possession of the necessary instructions before that time.

From LIEUTENANT-COLONEL C. B. YOUNG, Secretary to the Government of Bengal in the Public Works Department, to the Officiating Secretary Board of Revenue, Lower Provinces,—(No. 284, dated Fort William, the 19th January 1861.)

SIR,—FROM the enclosures of your letter, No. 622, of the 27th November last, it appears that the Commissioner of Chota Nagpore is of opinion that, instead of negotiating for the purchase of Parisnath, or for its acquisition by an exchange, the best course would be to obtain from the Proprietors a grant, in perpetuity, of such portions only of the Hill as are required and can be taken up, without interfering with the temples on the Hill, at a reasonable quit-rent.

2. From your subsequent letter, No. 9, of 4th instant, forwarding a further Report, No. 1699 of 3rd December 1860, from the Commissioner of Chota Nagpore, it would appear that it will be necessary

to obtain formal confirmation of such grant by the Rajah, who is now a minor, on his attaining his majority. In this, I am directed to inform you, the Lieutenant-Governor concurs and approves also of the present grant being now negotiated in the manner recommended in the 3rd paragraph of the Commissioner's letter.

3. I am directed to request that arrangements may at once be made for carrying out the above orders.

No. 285.

COPY of the above letter, and of the two letters from the Board of Revenue, together with their enclosures, forwarded to the Officiating Secretary to the Government of India in the Public Works Department for information, with reference to the 7th paragraph of his letter, No. 5209, dated the 8th October last.

From LIEUTENANT COLONEL H. YULE, Secretary to the Government of India with the Governor General, to the Secretary to the Government of Bengal in the Public Works Department,—(No. 325, dated Head Quarters, Camp Goonwarra, the 31st January 1861.)

SIR,—I AM directed by the Governor General to communicate the approval of His Excellency of the measures taken by His Honor the Lieutenant-Governor for carrying out the works authorized by the Supreme Government at the Sanatarium upon Parisnath, as reported in your letter, No. 4707, of 20th November.

2. Lieutenant J. P. Steel, of Engineers, has, in Notification No. 29 of this date, been appointed to the charge of the Station from the date on which he entered on the duty, and will receive the usual allowance of Rupees one hundred (100 Rs.) per mensem.

3. The issue of these orders has been accidentally delayed.

From Lieutenant-Colonel J. P. Beadle, Officiating Secretary to the Government of Bengal, in the Public Works Department, to the Secretary to the Government of India, Public Works Department, No. 3966, dated, Fort William, the 5th September 1861.

SIR,—YOUR letter, No. 964, dated the 28th March last, stated that the amount intended to be spent on the Superintendent's Bungalow on Parisnath, and Road leading up to it, (Company's Rupees 15,000,) was very large for such an object; that it was inconsistent with the orders recently received from Her Majesty's Secretary of State; and that whatever was to be done should be limited by those orders.

2. In accordance with these instructions, the Superintending Engineer was informed, that after expending the lime in store, Bungalow building must be stopped, and the work executed covered over to prevent it being injured. The Superintending Engineer was further instructed to push on the construction of the Road to the Hill-top, so as to complete it as speedily as possible.

3. This Road is six miles and 2,000 feet in length, of which two and half miles have been made ten feet wide, and the remainder six feet wide. The ascent is easy, the greatest incline being 8½ in 100 feet, which is two and a half feet less than some parts of the Dunwah Pass on the Grand Trunk Road. Without any difficulty the top peak, which has been called the "Observatory," will be an hour's ride from Nimya Ghât.

4. The Secretary of State has remarked that Parisnath, though of limited extent, appeared in other respects to be suited for a Sanatarium, and that any remaining doubt on the subject would be cleared up if a few thatched tents were erected and occupied during the hot season; and that in the meanwhile no permanent buildings should be commenced. This experimental measure has now been fairly and fully carried out. The Lieutenant-Governor resolved to try the climate himself; and tents having been thatched for his accommodation, he left Calcutta on the 17th of April, and remained on the top of the Hill till the 20th May, when a fire accidentally breaking out destroyed the three tents, which had been

thatched, and compelled him to return to the Presidency. About the 31st of May the Lieutenant-Governor returned to Parisnath, where he lived in unthatched tents, transacting business, till about the end of June; the rainy season having, for some weeks, previously set in, and very heavily.

5. The results of these visits have convinced the Lieutenant-Governor that, so far as climate is concerned, no further knowledge of it can be gained, or is required. He found the air pure and bracing, whilst no sickness showed itself in his camp, or in that of Lieutenant Steel, the Engineer Officer in charge of the works, who has lived on the Hill from the end of September last year.

6. It appears to the Lieutenant-Governor that no further expense should be incurred in erecting thatched tents: the conflagration that occurred is an accident, which it is very likely would be repeated, if the same sort of accommodation were again put up. In less than five minutes the three thatched tents were entirely destroyed. If this conflagration had occurred at night, with many persons in the tents, there would probably have been loss of life. Situated on a high ridge, with a ravine running on either side, so that in whichever direction the wind blows, there must necessarily be a strong draught, the position seems peculiarly exposed to accidents from fire; and the dryness of the atmosphere, and the consequent dryness of materials, tend to increase the risk.

7. The pleasant nature of the climate, and the salubrity of Parisnath, having been placed beyond a doubt, and the comparative register of the temperature on Parisnath and at Raneegunge, which has been carefully kept, proving that the temperature averages, in the afternoon, during the seven hot months of the year, 16 degrees lower than in the plains at foot, the Lieutenant-Governor stongly urges that orders may now be issued for proceeding with the work, which was commenced and has been stopped; and that permission may be further accorded for the construction of one of the three Barracks in the position shown in the accompanying Survey of the Hill, and contoured map of the portion selected for the Sanatarium.

8. A lithographed Sketch of Parisnath, as seen from Doomree,

is submitted. The Station can clearly be traced in this drawing. Lithographed Sketches of the Hill-top also accompany, one of which, although drawn for the purpose of exhibiting the saddle-back, which is held in religious veneration, and is crowned at every point by small Temples, shows also the North-Western ridge which has been occupied for the Sanatarium.

9. The Agent of the East Indian Railway Company having applied for a site for a Barrack, the Lieutenant-Governor has set apart a convenient portion of the ground for their occupation. A Hospital for the convalescent workmen and Officers of the Company will accordingly be constructed on Parisnath.

10. I am directed to advert to the Despatch of Sir Charles Wood, (No. 15 of 16th April 1861,) to the Madras Government, on the subject generally of the choice and experimental establishment of Sanataria, and with reference to the Extract in margin, to say that the Lieutenant-Governor strongly recommends that the original scheme for the establishment of the Sanatarium on Parisnath be adhered to, and that the double Bungalow, of which the foundations have been laid, and which will accommodate the Medical Officer in charge of this Station, as well as the Officer Commanding, should be completed, in the first instance, with a Barrack for thirty-three men; the space appropriated for the Barracks being sufficient for three such Buildings accommodating 100 men.

"When it may be desirable to test the fitness of a situation by actual experiment, the experiment, in order to be perfectly conclusive, should neither be confined to a single season nor made with detachments of Troops hastily provided with cover and ill-prepared in other respects to meet unexpected changes of weather. It is needless to say that, however slight may be the temporary dwellings erected, they should at least have roofs which will keep out the rain, and floors raised high enough above the ground not to absorb its moisture."

Road.—Earth-work	...	8,020	
Rubble	...	1,025	Rs. 10,937
Other items	...	1,892	
Supdt's. Double Bungalow Foundations...			,, 1,007
Out-Offices	...		,, 1,914
Huts and other items	,,		,, 203
		Total	Rs. 14,061

11. The expenditure already incurred is stated in the margin. To carry out the recommendations now made in a complete way, will probably involve an expenditure, including that already incurred, of 50,000 Rupees.

Barrack for thirty-three men...	Rs.	15,000
Medical Officer's and Commanding Officer's double Bungalow	,,	16,000
Road and paths to water supply, &c.	,,	19,000

From LIEUTENANT-COLONEL H. YULE, Secretary to the Government of India, Public Works Department, to the Officiating Secretary to the Government of Bengal, in the Public Works Department,—(No. 3494, dated the 27th September 1861.)

SIR,—UNDER the circumstances represented in your letter, No. 3966 of the 5th instant, the Governor General in Council has been pleased to sanction the resumption of work towards the establishment of a Sanatarium at Parisnath, on the scale proposed, but I am directed to request that no time may be lost in preparing Estimates.

Comparison of the Temperature on Parisnath Hill with observations taken at Ranceegunge, from June 1860 to May 1861.

MONTH.	Mean monthly observations taken on Parisnath.						Mean monthly observations at Ranceegunge.					Difference of Mean Temperature of month.
	At Sun-rise.	At 9 A. M.	Noon.	At 8 P. M.	At Sun-set.	Mean temperature of the month.	At Sun-rise.	At 10 A. M.	At 4 P. M.	At 10 P. M.	Mean temperature of the month	
1860.												
June, ..	71°	73°	76°	74°	72°	73° 2	82·78	89·69 At Noon	88·97 At Sun-set	83·34	86·21	12·97
July, ..	71°	73°	75°	75°	72°	73° 2	80·46	86·86	88·48	81·35	84·28	11·08
August, ..	67·88	68·68	70·62	71·12	69·75	69.85	76·35	81·03	65·84	79°	80·78	11·13
September,	Report not received, ..		..	..	..	..	79·13	84·83	90·76	81·83	84·13	... ...
October, ..	64°	66°	70°	69°	66°	67·60	73·77	81·19	83·29	75·71	78·49	11·49
November,	60°	62°	63° 5	64°	59° 6	61° 8	67° .	71·26	74·86	71·23	71·09	9·23
December,.	52·85	56° 1	57·85	57·87	54·63	55·80	57° 9	67° 9	72° 8	66° 4	66° 1	10·24
1861.												
January, ..	51° 5	54° 6	58° 1	57° 6	54. 3	55·22	58° 3	69. 5 At 9 A M	75° 6 At 3 P M	67° 8	67° 8	12·58
February,..	52°	55° 4	60°	60°	55° 5	56·58	57° 7	73° 1	85. 6	69° 1	71·37	14·79
March, ...	62·13	67° 7	74·66	74·53	65·30	68·87	69.64	80·25	93·51	74·85	79·55	10·68
April, ..	72·84	77·92	86·67	85·40	75° 5	79·50	78·58	91.43	103·43	82·36	88·94	9·33
May, ...	72·71	77·71	80·90	78·64	74°	76·79	80·84	87·83	96·41	81·45	89·13	12·34

Abstract Register of Temperature on Parisnath.

MONTH.	Sun-rise.			At 9 A. M.			Noon.			At 3 P. M.			Sun-set.			Total rain fall.
	Highest.	Lowest.	Mean.	Highest.	Lowest.	Mean.	Highest.	Lowest.	Mean.	Highest.	Lowest.	Mean.	Highest.	Lowest.	Mean.	Inches
From 1st to 9th Aug. 1860, ...	70°	66°	67°88	70°	67°	68°88	74°	68°	70°62	75°	68°	71°12	72°	67°	69°75	26″4
From 10th to 31st Aug. 1860,...	Reports not received.															
September 1860, ...	Reports not received.															
October 1860, ...	69°	.....	64°	71°	...	66°	78°	...	70°	76°	...	69°	72°	...	66°	0″42
November 1860, ...	66°	54°	.....	68°	56°	.....	71°	56°	.....	71°	57°	.....	69°	56°	.....	
From 1st to 14th Dec. 1860,...	58°	51°	53°3	59°	53°	55°0	62°	56°	58°6	63°	56°	58°5	59°	51°	55°1	
From 15th to 31st Dec. 1860,...	...	51°	52°4	...	...	56°6	...	...	57°1	62°	...	57°1	...	...	55°	
January 1861, ...	59°	38°5	51°5	61°	42°	54°6	62°	51°	58°1	62°	50°	57°6	60°	44°	54°3	0″566
February 1861, ...	58°	44°	52°	61°	48°	55°4	69°	55°	60°	69°	55°	60°	66°	52°	55°5	.....
March 1861,...	71°	52°	62°13	81°	54°	67°7	85°	61°	74°66	84°	61°	74°53	72°	56°	65°36	1″45
April 1861, ...	80°	65°	72°84	85°	70°	77°92	93°	78°	8°607	90°	77°	85°46	81°	70°	75°5	0″425
May 1861, ...	79°	65°	72°71	85°	70°	77°71	88°	71°	80°90	87°	66°	78°64	85°	69°	74°	6″415

Abstract Register of Temperature at Ranegunge.

MONTH.	At Sun-rise.			At 10 A. M.			At 4 P. M.			At 10 P. M.			Total rain fall.
	Highest.	Lowest.	Mean.	Highest.	Lowest.	Mean.	Highest.	Lowest.	Mean.	Highest.	Lowest.	Mean.	Inches.
June 1860, ...	90°	80°	82°78	96°	83°	89°60	98°	82°	88°97	88°	78°	83 34	.....
July 1860, ...	88°	72°	80°46	92°	82°	86°86	98°	83°	88°48	86°	79°	81°35	.....
August 1860, ...	82°	75°	76°35	88°	77°	81°93	97°	80°	85°84	88°	78°	79°	32"1
September 1860, ...	81°	74°	79°13	88°	74°	84°83	96°	74°	90°76	89°	70°	81°83	23"8
October 1860, ...	80°	62°	73°77	88°	72°	81°19	89°	74°	83°29	82°	70°	75°71	8"7
November 1860, ...	70°	56°	67°	77°	61°	71°26	78°	66°	74°66	78°	70°	71°23	.....
December 1860, ...	64°	51°	57°3	72°	64°	67°9	76°	68°	72°8	69°	60°	66°4	.....
January 1861, ...	67°	52°	58°3	78°	62°	69°5	84°	70°	75°6	74°	61°	67°8	.....
				At 9 A. M.			At 3 P. M.						
February 1861,...	63°	51°	57°7	85°	64°	73°1	95°	74°	85°6	76°	64°	69°1	.....
March 1861, ...	77°	61°	69°64	95°	69°	80°25	104°	72°	93°51	84°	68°	74°83	... ..
April 1861, ...	84°	72°	78°56	101°	79°	91°43	112°	92°	103°43	89°	75°	82°36	2"35
May 1861, ...	85°	75°	80°84	96°	81°	87°83	105°	83°	96°41	87°	72°	81°45	17"

CONTOURED MAP
of the Estate of
PARISBATH.

MOUNT
PARASNATH.

PARASNATH

PARASNATH.

PARASNATH

A MUTH ON THE TOP OF PARASNATH.

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